

The second

booke of the Garden of
wysdome, wherin are con-
terned wytty, pleasaunt,
and nette sayenges

of renoumed
personages
collected
by Annis
Rycharde Tauerner
bilson

Anno. M. D. XXXIX.

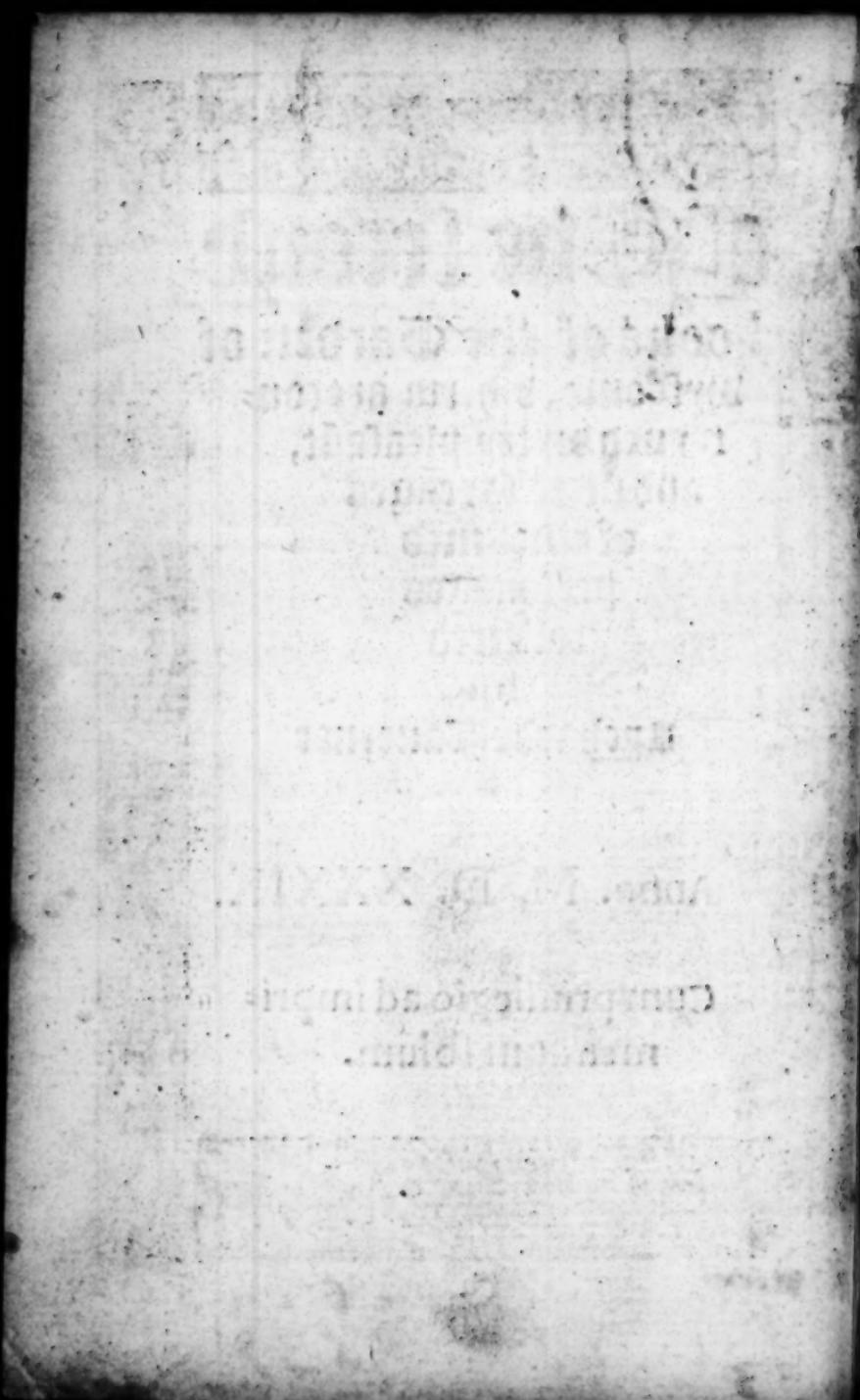
Cum priuilegio ad impri-
mendum solum.

1614

33

2624
1539

1647
1550



Richard Tauerne to the gentle
readers.

RConfesse my self a debtour
vnto you, gentle readers, in
that I promyzed in my for-
mer boke to adde the secōd.
Assuredly althoough I haue marked
that this argument of wrytyngē is
not ingrate vnto you, aswell for the
varietie of the matier, as for the shar-
penes of the sentencies (for whyche
consideration they were called of the
Grekes Apophthemata, that is to
saye shorte and quycke speakynges)
yet for my sondry occupacioos wher-
wyth I am diuersly interrupted, I
shal not be hable to make my promise
good, namely in such sorte as I may
satisfye eyther your expectation or
myne obone. Wherefore I muste des-
lyce you, not only to pardon myne in-
condite and grosse phrase, on whiche

I. ii. ye

ACHILLES.

ye shall happen to stonble, but also to
wynke at the cōfuse order herin. for
ordre in thys boke I protest I kepe
none, but accordyng to the prouerbe
that fyrt commeth to the hande that
I write. And thus fare you well, and
se ye fauour myne honest eðeuours.

THE second boke of the garden
of wysdom conteynynge wytty and
pleasaūt sayenges of renoumed per
sons selecte by Richard Tauerner.

Of Achilles.



Chilles was as
ked of Jax which
were the greatest
and hardeste la
bours, þ euer he
toke vpon hym. He
aunswered, thos
that he susteined for his frēdes. Thā
Jax

ACHILLES.

Ajax asked him whiche wer the most
pleasaunt labours, þ euer he suffred,
He answered euē those same. Mea-
nyng hereby, that a noble and worthy
personage adourned in dede with he-
roical vertues, brenneth with a cer-
taine wonderfull desyre and luste, to
further þ comon weale, with whiche
desyre beyngē pricked and inwardly
tickeled he valiantly ventureth vpon
most hyghe and ieoperdous maters,
nought regardyng his own priuate
weale, but his countreys utilite and
benefite. When with this Enhu-
riasme, wyth this ardēt zeale and sto-
make he is thus rapte, doubtles no-
thyng is sweter, then vpon thinges
most difficile and weightie to enter
prise, and to go throughe in, euē as
vnto a musiciē nothyng can be more
pleasaunte, then the moſte connyngē
exercises of his arte

A.iii. A.Cxx.

ALFONSUS.
Alfonsus kyng of
Aragon.

A Certayne knyght had prodigal
ly wasted all his patrimonie &
landes which were very great
and moreouer had indebted hym self
excedyngly moch. His frendes in the
courte were suters to the kyng for
hym, that at leaste hys body myght
not be imprisoned for his debtis. Al-
fonius maketh this aunswere. If he
had bestowed thys so great ryches
either in the seruice of hys prynce or
vpon the commune weale of his co-
untry, or in relcuyng of his kyng-
folkes, I could heare your sute. Robo-
lythe he hathe spent so great substa-
unce vpon hys body, it is mete, that
his body suffre for it. Let this be a
lesson to all prodigalities chylde[n] to
plucke backe they sete betymes ere
all be wasted, leaste ys they do not,
they

ALFONSVS.

they happe to be serued as this wyse
gentilman was.

When he herd say that a certaine
kyng in Spayne shulde say þe lea-
rnyng was not comly for prynces
and noble men, he made an exclama-
tion and sayde, thys was never no
mans boyee bnt an oxes. Assuredly
aloughhe perchance all kynde of
letters be not mete for prynces: yet
the study of gods lawes, the politi-
call scienceis, morall letters, and the
readynge of Cronicles be so necessar-
y unto them, that without these, it
shall be very harde for them to fur-
nyshe the offices wherunto they be
appoynited.

He was accustomed to saye, that
wedded persons maye so passe ouer
theyr lyues quietly and without com-
playnynges, þt the husbande be-
comme deafe, and the wyfe blynde.

Signifieng

ALFONSVS.

Signifyenge that womankynde is
muche subiecte to the sycknes of go-
lousie, wherof vndoubtedly sprigeth
greate variaunce & playntes. Againe
that the husbande is very sore noyed
and greued with the garrulitie and
vnoquiet tongue of the wifse, whiche
greuaunce he shuld lacke, yf he were
deafe, nether shuld she be vexed with
the suspicion to be made Cokeuen,
yf she wanted her eye syghte. But to
thys commoditic may boyle men and
women wythout detriment of they
bodye very well atteyne, yf the hus-
bande wyll not heare that he heareth,
nor the woman see that she seeth.

Thys kyng Alfonse was wonderfull
courteouse and familiar with all that
resorted to his court. Wherfore on a
tyme certayne his speciall frendes
couisailled him to beware, least his o-
uermuchel familiaritie might breaue
him

ALFONSUS.

him contēmpte, & of contēmpte might ensue ḡeat peryll, and consequently destruction to his person. He answereth. It is more to be feared least leueritte and roughnes gette vs the enuie & grudge of our comons, wherupon hangeth a greater peryll of destruction, than vpon gentle behauour.

When one of hys knyghes was alway crauing somwhat of hym and nevertheles forthwith lasshed out as gayn what soeuer he receiued at the kynges hande : If of the kyng, I wold continue to giue þ such thinges as thou askest, I shuld soner brggat my selfe than make the ryche. For he that gyueth þ doche nothyng els but poure in water into a betoles tubbe.

Demaunded whom of his subiectes he had moste deare vnto him, he answered, those that feare rather for me thā me. He meant that those only

A. v. be

ALFONS V S.

be the hartye frendes whyche rather
ioue theyr prynce then feare hym.

Demaunded whether he was
more bounde to hys bokes than to
hys weapons or armes, he aunswere-
red. Out of my bokes I haue lear-
ned bothe armes and the lawes of
armes, professyng by thys sayeng
that he myghte impute all togither
vnto learnyng.

Kynge Alfonse delited muche in
his cognisaunce, whych was a pce,
cane diggyng her brest with her byll
and launchinge out her owne bloud
to fede therwyth her yonge To thys
picture he added this inscriptiō. Pro
lege & pro rege, that is to say for the
lawe & for the flocke. Signifyenge
that a prince ought wyth a noble cou-
rage to venture vpon all daungers,
as wel for the defence of his people as
for the auancement of true religiō.

¶

A THANASIVS.

Of Athanasius.

A Thanasius was an invincible
defendour of þe catholyke trouth,
whom because the most pestilent
secte of the Ariens coulde not ouer-
come with scriptures & argumentes
they had conspired to laye felonious
crymes to his charge, and so to pnt
hym downe. Wherefore thorough
their malicious suggestiōs, they had
so kyndled the emperour Constācius
against this most godly byshop, that
he strayght awarded out hys com-
mission vnto suchē as they them sel-
ues desyred, to sytte vpon hym. Two
principall crymes were layde to hys
charge, the one was, that he had ra-
uyshed a woman, the other, that he
had cut of, a deade mans arme to ser-
ue for enchantment. For the proufe
of the first they had hired a womā, to
giue evideuce against him that he had
rauyshed

A T H A N A S I V S.

rauished her. For the probation of
the other crime, they had gotten on
Arsenius sometime Athanasius le-
tour, whiche for feare of the byshop
chasteiynge, whom he had offendid
was fled away from him. This fu-
gitive Arsenius the Arians had hid
out of mens sightes for a good spau-
t to the intente it myghte be the better
beleued that he were deade. Neuer-
thelss this Arsenius when he had
learned throughtly what they had in
hande agayst his olde maister, whe-
ther he abhorred theyz detestable co-
spiracye, or whether he was des-
rouse by this occasion to come in fa-
uour agayne wyth his byshop, pri-
uily by nyght fled his way out of the
secret place where he was hydden,
and arriuyng at Tyre came to Atha-
nasius, unto whom he opened all the
matter. Here the man as he was
passing:

A T H A N A S I V S.

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passinge holy, so also beyng of a right
harpe wyt (for as muche as accor-
sing to the lordes commaundement
he had ioyned the simplicite of the
doue with the prudence of þ serpent);
gave Arsenius in commaundement
to hyde him selfe, tyll tyme he shulde
be called forthe for the purpose. To
be shorte, the councell is assembled,
the conimission red, the woman ap-
peareth, the biere of a deade man to
the terrible sight of all that were pres-
sent is brought in, a dead man's armie
cut of, layd vpon the biere, is shewed
forthe. Mens myndes were stryken
at the syght herof with indignation
and hatred. For who wolde haue
thought that these thinges had bene
fayned namely of prestes. The wo-
man whiche had her lesson redy taught
her before, begynneth to tell, how on
a tyme she harboured Athanasius in
her

A TH A N A S I V S.

her house, and that in þ night season
when she suspected no thyng les than
any suche matter, she was by hym
rauyshed perforce. Athanasius is
brought into make aunswere to thy
accusation. Here Athanasius of an
cedyng pregaunt wyt, secretly wan
ned Timothie his preste to counter
feyt him and make aunswere in hys
stede to the woman. For he perceiued
ful well that the woman knewe him
not so muche as by syght. When shi
had ended her accusation, then thus
beginneth. Timothie Sayest thou,
woman, I had euer carnally to doo
wyth the and that also by force? Yea
euen thou, þ the woman, thou I say
þf thou remembrest in suche a place
at suche a tyme didest forsybly ra
uylle me. Sonie of them were asha
med seyng þ womans sklander thus
so easly detected and auoyded. yet
neuer

A T H A N A S I V S.

genertheles they did not acquitte Athanasius neither punished þ womā for her skaunder , bycause the selfe same were her iudges and her accusers They came thā to tho ther crime Loo say they this mater is to playne here ye se þ arme of Arsenius, which to what purpose it was by the , cutte of, declare þ Athanasius unto vs. Here with lyke sharpnes of witte the prudent byshop asketh the whether they euer wel knew Arsenius. Some of them make aunswere they knewe hys face very well. Athanasius desyreteth leauue to sende for one that he shulde haue nedē of for thys mater. They graunted hym. To make shorit tale, Arsenius is brought forth , and his face discouered , Loo wþ þ byshop here is Arsenius a liue , beholde hys right arme, beholde his left, hole and sownd, howe yonder arme commeth cutte

SIGISMUND.

cute of declare you. Let thys ex
ple of thys moste holy lyuer ad
misse vs to fense our selfes ayenst th
wyly and crastye foxes with colum
bryne prudencie, for all hasardes an
chances

Sigismund thempertour

The emperour Sigismude ha
in his court many yeres a ser
uaunt vpon whom he neuer
bestowed any notable benefite for
the seruice he did him. On a tyme as
thempertour rode through a water
chaunced his horse to stale, At which
thinge his old seruaunt laboghed
said to his companions riding wyth
him before the perour, þ the perour
horse had lyke propertie wþ his man
er. Thempertour by chace hearing
this, asked what he meant, Marv,

SIGISMUND.

The seruaunt, As your hysse by hys
Galyng addeth more water to the ri-
ver where is alredy abundance of
water, euē so doth your Maiestye.
So to such as be worthy alredy &
hewe in riches ye adde more ryches.
Here thēperour perceiving he was
closely touched of liberarie, in that
he never rewarded his old seruaunts
with any worhie benefit answered
in this wise. Assuredly I neuer wan-
ted a good wyl to further and au-
ance my frēdes & trustye seruautes,
but ye muste consider that gyfes of
princes happen not alwayes to the
that haue deserued them, but to such
as the fatall prouidence of god
apporoueth. And this god wyllynge
shall I evidently declare vnto the, so
done as, my busynes dispached, I
will haue gotten any opportunity
and leiser. A whyle after leiser to his
B. i. deuyce

SIGISMUND.

desyre obteyned, he comaundereth the
boxes of lyke fassion and proportion
to be brought forth, he syteth ther
with cold thochter with leade of lyke
weyght, he byddeth his sayd seruaunt
to chouse whiche boxe he wold. The
seruaunt peyling now this, now that
boxe, striken wyth greate perplexit
whyche he myght best take, at laist
chase that whiche conteyned the leade
which whē he opened & saw y lead
thou seest now, q̄ The emperour, that
the faulce is not in me y thou wot
not amonges other promotted of me
but in thy oune misfortune, Deci
tyng hereby very prudencly that the
happy successe of thinges only cha
ceth unto men from god aboue.

Theys emperour beynge moch
prapse worthy for other thynges,
this one thiuge was excedyngly
commended, that lyke as his son
houed the knowlege of tongues an

SIGISMUND.

In his good letters, so he alwayes studied
to auance and promote men that
they melle other in lernyng. for whiche
of lerning whē he was blamed of certayn
ruleres of Germaynie which hated
. The good letters, that he so exalted men
other folowe bythe for the commendacio
ex of lernyng. Why, q̄ he shulde I not
lauue suchē as nature woulde haue ex
? lewesse the rest of me. The Germaynes
had no attribute very moche to nobilitie
than bloude. But þ prudent Emperour
concluyed that in lerned personages
þ mē has a thing of moche more prestacie
and nobles then in stockes. They
haue the walles of their houses pos
tured with armes, with cognisances,
and with the ymages of their aunc
tochē flouris, lerned men haue a mynde
þ unmyshed and decked with goodly
disciplines. Wherefore as by nature the
compud is more excellente then the bodye,

W. iij. 50

SIGISMUND.

To the ornamenteſ of þy wytte be fare
fayrer then the bages of outward
nobilitie. He that hath nothing else
then the armes and yntages of his
auincelours, in opinion is noble ta
ther then in dede. But who so is adou
ned and decked byþt vertue from
whens floweth also that bulgare nob
ilitie, hath the tture and nature nob
ilitie. The ronthe of this mater di
clared to al the world þy moſte nob
ilitie Henry the ryght, who to the
moſt royal nobilitie of Stocke hath
adjoined the veray nobilitie that
to lave rendome of letting, of pi
dence, of graue iugement mete for
noble & magnificente a p̄ſince. And
god al other noble men of byþt wh
take example of his Maieſtie to
quyze unto them this renowme.

Plotinus.

Plotinus

PLOTINVS.

Blotinus a philosopher was da-
syed by a certayne peynter na-
med Amelius þ he wolde suffre
vpon to posture & drawe out the forms
and picture of his bodye. The philo-
sopher wolde in no wyse suffre hym
saynge, Is it not ynough for men
to carpe about with them these yma-
ges (poynting to theyr bodyes) but
they muste also leauue behynde them
to theyr offspinge and posterite the
ymages of theyr ymages to be lokid
and gased vpon. Thys panyon philo-
sopher iuged with Pythagoras, that
mans bodye is but a sheathe or case
as it were of the mynd, whiche after
a maner it expresseth & resembleth,
and that he seeth þ leasste part of mā,
whiche seeth and marketh nothinge
but the bodye. Assuredly thoughe
pictures, as well of the lyving as of
the deade do oftentimes sturre and
B. iiij. moue

PLOTINVS.

move the dulle mynde of man, yet
can not be denyed, but that pictures
or ymagis of the bodye wythout rath-
cordes and monimetes of the mynd
to put men in remembraunce of the
noble vertues of such as be represent-
ted by þ ymagis, be moch more hum-
full, þe þfitable. ymagis of saintes
þe laye mes bokes I graunt, so þe þ
laye men be taught and instructed
þwhat greate feyth in Christ, þwhat
temple of good liuyng, þwhat patienty
þwhat bearing of Christes crosse, þe
had, þat he resembled by those ymag-
ges, whyle they were conuersa-
þere in erthe,

Cyrus the elder.

Cyruſ kyng of Persia was won-
þ to saye þ no man obwght to tal-
þpon him to rule other, onles he
were

CYRVS.

it were better, thā those whom he toke
uppon him to governe. Meaning, þ
t this is the principal office & function
of a prince, to foresee for others, and to
take counseil for the publike profittes and
commodities, but thys can not be done,
unless he surmount & excelle the rest
of men in wisdom. in vigilauncie, in
the honeste, holynes of mynd, in godlis-
nes, Now it is not the byrth of man
that bringeth thys to passe, but ryght
institucion, good litters, experience of
thynges.

Whē the Persians, because theyz
countrie was hilly and rowgh, cou-
ted to chaunge it wyth a champion
& more gentle soyle, theyz kyng wold
not suffre them, saying, that euen as
graftes & sedes be, so be the maners
of men chaunged accordyng to the na-
ture of the countrey, Meaning hereby
that he wolde haue hard men, peyn-

C Y R Y S .

full and suche as shulde be yeuen to
labour. Soza delicate and fertile re-
gion gendreth delicate and slowthful
personnes.

Cyrus absteyned hys eyes fro be-
holding of the fayre ladye Panthea,
And when Araspus sayde vnto him,
that the woman was of an excellent
beawtye, and worthy for the eye syght
of a prince, the kyng awnswered, Euē
for this selfe cause O Araspus thou
ought the rather to absteyne from lo-
kyng vpon her, for yf now I obeyng
thy counsaile shulde resorte vnto her
bohyle I am as yet at leyser, percha-
unce she mought so persuade me that
I shuld repar e often vnto her yea euē
when I shuld haue no leyser, and so
be sayne to sytte styll by her syde, my
seriouse busynes and affaires neglec-
ted. Seattly he shyfted aboyt the ar-
gument that seemed lasciuiously to
entise

C Y R V S

entise a king or ruler to loue a bewty
full woman, from louyng suche. Let
Christiane magistrates and rulers
take here an holsom document and
lesson of a pamym prynce, sensualitie
set a part, earnestly to remembre their
function and office wherunto they be
called of thalmynghtie, and unto who
for the same they shall rendre iust ac-
counts, be they now never so hault
and careles.

Astroxyres.

Astroxyres king of Persia surna-
med y myndful when a certain
poore man presented hym with a
verye greate apple, he received it ex-
cedyng thankfullly and sayde, Who
in feithis felowe semeth to me to
be such a person that ys a man wolde
commynitte a citye to hys kepynghe he

B.v. coulde

ARTOXERXES.
coulde make it of a lytle a greate one.

At an other tymie a certayne other
vplandyshe man perceiving that di-
uerse men brought diuerse presences
vnto the kyng, & hauyng none other
thyng to present hym wþt, he tooke
out of þ next riuier bothe his handes
full of water & with a cherefull coun-
tenaunce offered it vnto the kyng.
The kyng herwoþt delyted, coman-
ded a potte of gold to be gyuen hym,
and rewarded hym furþer more w
a greate summe of money. Let oþer
nacions wonder at this Artoxerxes.
Englishe me whiche haue king Henry
the eight to theyr Soueraigne lord
thinke this but a tryfle to his incom-
parable humanitie.

When Achens Iclides Japson had rap-
ped all at large very despitefully wþ
the kyng wþt unsytyng and oppro-
briouse wordes, þ king thus farforth
reuenged

ARTOXERXES.

ennenged him, he pronounced by the Capitayne of hys gard, That it was lefull for Japson to speake vpon the kyng what he wolde, but agayne it was lefull for the kyng vpon Japson to speake and to do what he wolde. Truly we are very straught charged by gods comandement in no wise to rayle nor gesse vpō oru rulers, forasmuche as they represent unto vs the parson euен of god hymself. yea & he adourneth them wyth the honosable title of his own name callinge them Goddes.

Whe Artoxerxes beyng on a tyme put to flyghte, all hys prouision of bittayles taken awey, was fayne to eate drye fygges & barley breade, O Lord, if he, from how great pleasure haue I bythereto been kepte backe? Here þ kyng proued it true that So states the wytty philosopher was wont

A R T O X E R X E S.

Want to faye. Optimum condimentum, fames, that is to faye. hunger
is the best lawce. Assuredly nothyng
better sauoureteth meates & drynkes,
thā hunger and thurst. Besides that
it is bothe moste hol som to the bodye
and most profitable to the soule. For
surfette and dronkenes not only cast
the bodye in to sundry maladyes and
sickenesses, but also distempere the
mynd, make man no man but worse
then a bruce beast, and (that is worst
of all) bryng god's most terrible curse
and displeasure vpon him.

The same Artoxerxes beyng on a
tyme very sore pressed wytch thurst
in maner lost for lacke of drynke, Pe-
rivarzenes his chamberlayne sekynge
about for drynk and not fyndyng any
other, brought at last frō a shepeherd
a greasye botel of water not all of the
clearest. Thys water whcn the kyng
had

ORONTES.

had dronke quyte and cleane vp, be-
pnge asked whether that dynke lys-
hed hym well, he called god to wyt-
nesse, þ he never drancke wyne more
pleasaunt, then was this water, nor
never water, were it never so pure,
more swete then this seemed. And af-
terwarde the kyng espypengethe
sheparde in his courte, whiche hadde
gyuen hym this water, made hym of
a poore sheparde a ryche gentylman.
Such a chynge it is to gyue a bene-
fite in tyme.

Orenes.

DRONTES sonne in lawe to kyng
Artaxeres, when the kyng
was gredously displeased and
angry agaynst hym, he was not only
bitterly reected and thrust out of the
courte, but also condeynned, whiche
exce-

ORONTES.

excedyng vnykynnes dyd not a lytle
vere hym. At laste consyderyng the
mutabilitie and vnstablenes of mes
thynges in the wrold he vtered these
wordes so such as stode about hym.
O frendes take hede of the brykyn-
nes and syppery chauge of fortune,
truste not the flatterye of the wrold,
namely of the courte. For lyke as the
fingers of auditours when they cast
accompes can lay otherwhyles an i-
fynite nombre, and otherwhyles a-
gayn but one, cuen so the frendes of
kynges now can do all, and now no-
thyng. Here ye shall note that in
old tyme they made theyr accompes
with their fingers, as now with cou-
ters.

Duke Memnon.

Mhat tyme the valyant capitayn
Memnon held warres agayn
the great Alexander on the be-
halfe

MEMNON

halfe of Darius kynge of Persia, it
chaunced that a certayne hyzed sowl-
dour in the armie of Memnon made
very moche raylynge vpon kynge
Alexander. Memnon hearyng hym,
layd him on the pate with his speare
and thus rebuketh hym. I gyue the
wages, syz knaue, & meate & dynke
to fyghte with Alexander and not to
rayle vpon hym. Let Chysten men
at lest wape take example hereby, to
leauue theyz sowle and detestable
raylinges farre vnworthe for such
as professe Chystes doctrine that
forbyddeth vs to calle oure brother
but sole. Some we call pharisees,
we beknaue, we desye as naughtie
papistes w other lyke opprobriouse
wordes, vnmete for Chysten mens
cares, but as for to fyght agaynst
them, and to confounde them with
pure doctrine and good lyuyng, that

me

Che Egyptians

THE EGYPTIANS

We woll not. Agayne other somme, beheretike, we call Lutheranes, and all that naught is, but to shew them charitably where they erre, & right to instructe them, we woll not.

The Egyptians.

The kynges of Egypce, accordyng to the custome of their countrey were wont to take oþer of such as were made iudges that althoughe the kyng hym selfe commende them to iudge any thing that shulde be agayn ryght and equitie, they shulde not iudge it. So greatly they thought it epoedient for the comon wealthe, that the people shuld haue iuste iuges. But how can that people haue iuste and incorrupte iuges, wher (as is reported) þyne selech the office and power of iudging.

OF CAMBYSES.

kyng for a greate sume of money.
England thanked be god, in the
counseil chamber there is as little cor-
ruption in any other realme. And
if any default in this behalfe be, it is
not in inferior courtes, where the
men be appointed not by þ kynges
willigne, but by oþers, amonges
whom if any corruption were found
mold wþ the foyntable example
that they myght be scrued as a
mouinge of whom I shall nobe
mention.

Of Cambyses

Cambyses kyng of Persia was
otherwylle a very ryched and
cruelle tyraunc. yet there is no
man of so desperate an hope, of so
little a lyf but that at the last they
Cambyses doþ some honest acte.

C. i. 103

OF CAMBYSES;

for gods propertie is, to garnyshe
and exornate þ office of þ magistrat
and Rulers, and he causeth, that for
the consecration of ciuill gouernour
in the common weale, somesynem
cellente and profitable workes be
cessary done of them that bearre rule.
But to my purpose, Cambyses in
histories is commended for this of
farte, for whiche, no doubt he deser
ueth prayse. In the fourter part
Asia he had a deputie named Si
mnes, now he was credibly insouche
that this Sisamnes, corrupted wi
þybes & rewardes, had falslye ing
agaynst the lawes and agaynst god
right and conscience. The mater
amined and founde true, forþþy
comauinded he shuld be put to dea
and þ the skynne of hys boodye sh
be plucked of, and layde ouer the
gement seate, where he gaue the f

O F C A M B Y S E S

cambyse, and in hys robleme he dyde
for to Otane the sayde iuges come to
succede hys fader in offyce admo-
nished by contemplacion of his fathers
lygne, that he shuld succede hym al-
i lyke kind of punishment, of he
followed his fader stappes. This ex-
ample monesheth them that brake
offyce and rule to comynge, that god
fretch not iniustice brenched.
But forasmuche as I haue entred
Deake of Cambyses, which other-
wise as I haue sayde, lyued a very
unual and wycked lif: I thynke
it good to repeate certayne his nos-
tious crimes and his ende to thin-
ke allrulecs, whatso ever they be,
my take example at hym, to feare
to cosserne the comon weale,
to remoue iuste and iugement, to use
all subiectes as men and not as
god. This Cambyses beganne to
C.ij. reigne,

OF CAMBYSES.

reigne, after that Cyrus his fathur
had made his viage ayenst che
thians. And albeit at the begynnyng
he subdued & conquered Egypt, ne
anone he forgaerte al goodnes and
gendo're d quoyte and cleane from th
renowned vertues of hys fathur.
And herfore when Mardonius one
hys chosen Comandour aduertis
hym very stely and sayde unto hym
that the Persians pralised hym ver
noche, but hys one thing dispesi
them, that he was so subiecte to
vice of dronkennes, amone he com
dede the chyef estates & lordes of th
ryme to be called togidher, and all
of thē, wheret in any thyng he be
wouthye to be reprehended. And
espyeng howe plausible a thyng th
erry is, auawterred no, but þ in ver
and proesse, he also exellach his
ther Cyrus, for al noche as unto hys

OF CAMBYSES.

In emprise and dominion he had gotten
In his wey of conqueste the kyndome of
Egypt. But contrary wylle Cresus a
dowthy lord, unto whose cure and go-
vernaunce Cyrus had committed hys
son Cambyses to be instruite and
brought vp in honestie & vertue, by-
cause he wolde mervly as moche as
myght be boorne, abate the kynges
wrake, unanswered, & sayde, that Cam-
byses myght not be yet compared to
his fader Cyrus, forasmuche as
there is not yet begotten such a son
as him, as Cyrus lefte Cambyses.
Hys thing then, as featly spoken,
caused the kynge welynoughe. But
the Counsaile parted, whē none of h-
im had blamed any thing in him,
commanded Xerxes to be called
unto him, and badde him bring vnto
him his yonger son, for he wolde de-
sirre, how well he couolde seeme soþe

C. iii. num

O F C A M B Y S E S.

even when he had most of al dronken
for he sayd he wold eue being dronke
wyth hys bowe, shote at Prexasper
sonc, and yf he mighc stryke throug
wyth hys arowe hys hart, than
myght be iuged, that in the myddi
of his cuppes he wanterh not y b
counsaile, and iugement of reason
If not, y he were worthy to be callid
a dronkerd. To be short, when Cam
byses had throughtly wasshed hym
braynes wyth wyne, he shotte at the
chylde as at an appointed marke, and
strykyng hym throught the hart,
commaunded it shulde be cuite out,
he shewed it to y father Prexasper
saynge, that the chyldes harte was
wel hit, wherfore he mought esteem
full wel herby y he was no dronker
So barbarouse, so sauage, and so ty
rannicall maners, doth dronkenn
bynge vpon the myndes of men, al
thoug

OF CAMBYSSES.

Though they were before rightly instruced and brought vp, lyke as it is no doubt, but that kyng Cambyses was at the begynnyng in hys youthe brought vp in most honest maners. And albeit the dronkerd is not ignorant of the seate of shotyng, yet in the meane season heca not vse the ryght counsayles of reaso, but lacketh those vertues whiche be wont to inciteme unto gentle sobrietate and to the studye of honest renowme. Such maner ex-
amples must be propounded unto yong men, whiche for the most part be geue to the foule vice of ebrietie, for what ende folowed of these maners, a lytell here after shal be declared. He murde red also his owne brother Smerdis, whom he priuily caused to be put to deathe, lest he myght at any tyme be syng, Furthermore he toke to wyfe hys owne suster germaine, wheras

C. iiiij. nature

OF CAMBYES.

nature abhorret from suche kynd of
coniunction. Now it befelle so, that
whē kyng Cambyses satte at a feaste
wyth his suster the quene, for they
spoit and pleasure he set a yong lyon
and a very eger dogge togither by
the eares, so when the lyon in strenght
and fyerenes had preuyaled, ano-
ther dogge no les fierce, brasing his
bandes wherwyth he was boidec did
helpe þ dogge his brother and bayn
quyshed the lyon. The kyng was
exedyngly delyted wyth thys syght
for the feithfumes of þ dogges betw
themselves. But by the same fact
the quene beyngh moued begāne very
largely to poure out teares and to
water her tender chekes, The kyng
toke this her wepyng very hewly,
and demandide of her the cause
of her sorowe, she aunswereid in thy
wyse. Certes my deye husband and
brothe

O F C A M B Y S E S .

brother eue so great a fidelitie might
haue chasiced unto vs of our brother
as we se here betwen these two dog-
ges þ be of all one lytter . The kyng
grewously takyng this aumswere, com-
maunded she shuld forthwith be take
out of his sight & put to deathe . But
suche maners coulde not long haue
successe , for god speaketh in þ scrip-
ture . Blowdy men and wylie shall
not fymishe half theyr dayes vpon
the erthe .

þerfore not long after, with a gre-
ouse vengeance , god plaged him .
for as he was commynge out of E-
gypte in to Persia , when he shulde
mownt on horsbacke , his swerde felle
out of the scaberd and sore woshnded
him in suche wyse that he dyed of it .
This exmple testifyeth , þ god wille
not longe sustre tyranies to reigne .
for not soone after þ deache of Cyrus
about

DARIVS.

aboue the space of one yeare lyued
Cambyses, neither leste he any heire
of hys kyngdome.

¶ Of Darius kyng of the
Persians

A fter the death of Cambyses, the
chief lordes assembled togither
and began to consylle, whome
they myght beste make kyng. Se-
uen were appointed to deliberat vpon
this most weyghtye matter. It yuste,
sode by Oranes, and couisayled, that
no mo kynges shulde be chosen, but
that by leage and sure confederacie
made betwene them, all the lordes
myght rule alyke, so shuld libertie be
maynteyned and kept one euery syde
and euery man at libertie, for before,
it was wel proued by examples that
wher one man is lord of so many,
and

D A R I V S.

and so great thynges, he may easlyly
be to proude and hawtie, and sone
growe out of kynde and degendre
vnto tyzannye, cuen as now of late
it was seen of Cambyses.

After hym stode vp Megabysus,
whiche disalowyng this counsayle
of Otanes, assyumed, that suche li-
bertie was moche moze hurtfull and
pestiferous to the comon weale, then
tyzannye shuld be. For noble men &
cites yf they lacke a lord and hedde
they can not but abuse this libertie
vnto priuate affection and lust. But
to thentent no suche thyng shulde
ensue, his counsayle and aduise was,
not to chose some one kynge, but to
constitute certayne noble men, with
whom myghte alwayes remayne the
tytle, prerogatyue, and ryght of the
Imperiall power.

The sentences of these bothe, the
thyde

D A X I V S .

thryd lord named **Datus** reselling,
couisayled to chouse one kyng. So;
albeit in this kynde of gouernaunce
lyke as in al other humane thynges,
many and greate incōmodies maye
chaunce, yet no rule, no gouernaūce
is so stable, so sure, as is a **Monar-**
chie, that is to saye, yf one ruleth in
whose handes is put the charge of
the hole kyngdom. So; albeit these
thre counsayles be all bothe honeste
and good, yet yf they be compared to
gyther, sure it is, that nothyng can
be founde eyther saynt or moze pro-
fytable then the gouernaunce of one
person called a **Monarchie**, so; as
moche as it most resembleth the dt-
uine and heuenly kyngdome of god.
Furthermore it can not be, that con-
coide can longe be kepte amonges
free princes & cities, or there where
to the administration of a mosse am-
ple.

DARIVS

ple and mighty empyre, be a sorte of
lordes elected in lieu of one kynge,
and that bycause of the diuersitie of
most graue and weyghtye affaires,
which euer amonge in so large a do-
minion shulde chaunce, vpon which
the princes shulde not euer agree wi-
thē selfes. Besydes all this, there
shulde not want also amonges these
selſe princes an inordinat studie and
desyre of dignitie & dominion aboue
the rest, ouer whom some one wolde
labour to haue power as ouer his
subjectes or inferiours. These were
in effecte the causes, whiche Darius
brought forthe for the proue of his
purpose, vnto which the other fourre
princes subscribed, and so at laste it
was determined after the old vsage
to chouse a kynge. But least any dis-
sentio myght arysse betwene the prin-
ces, they thought it best, to committe
the

DARIVS

the lotte of the election vnto god. It
was agreed vpon, that vpon a mor-
nyngे very erly the princes on horse-
backe shulde mete togyther at a cer-
taine place, & that whose horse fyf
neyghed, he shulde be proclaymed
kynge. The princes retourned euery
one to his home. Darius shewed
the counsayle and determination of
the princes vnto the Stuard of his
howse, who forthwith toke the ma-
ter vpon hym, to bryng his lordes
purpose to good passe. Wherfore the
euening before the daye appoynted,
he bryngeth his lordes howse and a
mare vnto the place appoynted, and
there comytted the horse and mare
togyther, to thentent that the nexte
mornyng þ place knownen, the horse
myghte for desyre of the mare which
then shulde be absent, neyghe accor-
dynge to his propertie.

The

D A R I V S

The morynge ensyngge accordyng to thappoynctmet, at the houre prescribed the sayd prynces marche forward on horsbacke vnto the sayd place. They were not soner there, but so forthwith Darius horse begyneth to neyghe, and that they shulde not doubt, but it was the diuine prudencie of god to haue Darius to they kyng, incontinent in an open and cleare wether without any maner tempest, it both lyghtened and thondred whyle the horse neyghed. By and by the other prynces leappyng of from their horses exhibited vnto Darius kyngly honours, and saluted hym kyng. Thus by this occasion was Darius auaunced to the kyngdome and emprise of the Persians, whiche he afterwarde with hyghe prapse administered.

Kyng Dari⁹ was wont in prayse
of

D A R I V S

of hym selfe to saye, that by warres
& aduersities, he was made the wiser
and moxe prudenter. Certeynly,
though this be comonly true, so expe-
rience is mother of prudence, yet such
prudence and wylldom cost the comon
weale moch. warres so; defencē of
coutryē be necessary & moch to be per-
fected afore cowardly peare & quiete.
And agayne I graunte suchē trou-
bles and stornes do engendre wyl-
dome & experiance of thynges. But
doubtles, out of the case of necessitie
farre better it were and also moche
moxe godly, to fetche wylldom out of
wyse mens bookeſ, then to gather
wretched prudence with experiance
and suchē hasardes as putte the
hole countrey in daunger.

The same Darius when he had
layde a tribute vpon his subiectes
he sent sodelynly so; his collectours,

and

D A R V S

and asked them wheter the tribute
whiche he had assesed seemed to greate
mouise and ouer chargeable to the co-
untry. When they aunswere that it
seemed meane and indifferent , he co-
manded they shulde demaunde but
the halfe of þ which was assesed. The
gudent lyng in dede intended at the
beginnyng to haue had nomore. But
þf he shuld haue taxed the forthwyth
at no more , he perceyued they shulde
not haue been so wel mylyng to haue
payde it as they were now , when he
assesed them at the double and after
released them of the one halfe.

þwhen he had cutte a very greate
bonie granate, and one asked hym of
what thing he wolde wylle to haue
so greate a nobre as there were gra-
nes or kernelles , he aunswere, of
þopyres. This þopyre was the sonne
of Megabyses which was one of the

D. i. said

D A R I V S.

said seuen princes a very good man
and a right trusty and assited freend
to Dari². Signifyeng by this, tha
to a king nothyng ought to be deare
nor more precious, then good & fayth
full freendes. This zopyre dyd cutt
of his owne nose & eares, & so, not be
ynge aknowlden whom he was, fledde
awey like a fugitiue person, unto the
Babylonias, whiche at y^e tyme were
mortal warres betwix Dari², seynyn
that he was most cruelly handled of
Darius. The Babylonias beleynyn
him, & peradedy by his colorable boor
des, that his tale was true, espynyn
him a very wise & hardie man, made
him one of their chief capitaines. H
sekyngh his occasion deliuering vp the
hole citie unto Darius. After which
feate, Darius was accostomed ofte
times to say, that he had rather haue
one zopyre hole & lond, then to con
querre an hundred Babylonies, Ba

SEMI RAMIS.

namon at that tyme was a citie moste
reemysyng and showyng full of all ry-
thmesse, yet preferred he one freend, as
arre an hundred Babylones.

Semiramis.

Semiramis quene of **¶** Carias
whiche is croniced to haue
buylded Babylon, caused to be
the witen vpon hercombe thyg saynge.
what kyng so euer shall haue nedē
money, let hym open my graue &
digre so moche, as he wolle desyre. Da-
ys after he had wonne the citie, giv-
ing credite to the title, with moche
at last remouyng abvey the great
one, wherboith the graue was co-
ured, money he fowde none at all, bus
in the other syde of **¶** stone, he founde
an inscription, Onles thou haddeſt
an euyll man & with money vnd
misſable, thou woldest never haue
moned the graues of the dead.

P. II. Xerxes

XERXES.

Xerxes.

Bethen Xerxes þ son of Dari
Band Arimenes his elder brother
but borne afore Darius his
chosen kyng was greate striefe, who
shuld be kyng. So when Xerxes had
knowlege, that his brother was com
mynge frō the countrey of the Per
sians, he sent unto him riche pres
entes and to them that bare the
he gaue in comauendement that they
should say in hys name thus unto his
brother xerxes at this tyme honore
the, but yf he may be ones pclaim
kyng, thou shalte be wþ him the chiefe
of al other. Arimenes assuaged him
this exceeding humanicie, lest his ob
tentio[n], and his brother now proclai
med kyng, forthwith he saluted and
honored

XERXES.

honored hym as kyng and moreouer
þe sette the crowne vpon his hedde,
þyne terres the kyng for hys parte
þe hym the nexte place vnto hym.
þe shal rede a lyke thing of Jacob and
Iauin the boke of Genesis.

Thys kyng soze agreed with the
babylonians, bycause they traytors
shronk from him, & renouned
þem for their lord: after he ones had
brought them vnder agayne, he for-
bad them to beare any more weapeſ,
but commaunded they shuld syng at
the lute and shalmes, kepe harlottes,
courtaines & alehouses and vſe
vpde and long garmetes, to thindre
þt beying made effeminate & mollis-
ed with pleasures, they might
noſt ſtudye to fall awry frō theyr
kyng. By this prudet facce of a pante
and herte prince we be taught what
þe ſuccesse of delicate and bolup-

D.iii. trouſe

XERXES.

thousaile buyng.

When he saw all Hellesponte, full of
shyppes, and all the see costes and
playnes of Abydon, fylled with men,
he hosted hymselfe to be blessed and
fortunate, þ he had so greate power
at hys commandement, and an
he wepte a good pace. Artabanus
kinges uncle wonderynge at so soden
a chaunge, asked the cause. Then
Xerxes the kyng thus aunswereþ.

¶ Oh uncle a right depe thoughte
treteth my mynd, how short man's li-
fe is, siche of so passing greate a mu-
tude of men that I nowe see, within
hundred yeares not one shalbe left
lyue. Undoubtedly þ mā wold thus
considre þ shortnes of his tyme, and
in what state god hath set him her-
in erthe, he wolde not runne so ha-
longe to all kyndes of mischieses.

XERXES.

Thys Xerxes what tyme he purpos
uled to gyue batell to Grece, called to
gather all the princes of Asia & thus
sayd vnto thē. Lest I mought seeme
to enterprise this thing of my own
private counsaile, I haue gathered
you to gither, but I woll ye remembre
that ye must obey me rather, then
counsaile me. Thys oratio of Xerxes
is not here recounted, to thintent it
shuld be folowed. For without doubt
it is tyrannicall, and that two maner
wayes, fyrist bycause he abused the
assemblie of his lordes for a colour,
to cast a myst before mens eyes, ma-
yng them beleue that al he dyd was
doon by thaduise and counsaile of his
lordes, second, that he wolde venture
upon a matter so daungerouse to the
hole people beyng inforced rather of
bys obone sensuall lust, then induced
by sage and wisen counsaile.

D. iiiij. When

XERXES.

¶ When thys kyng was vexed and almost put to the worse but of 11. hundred Lacedemonians wherewithal he himself had with him a very great multitude of souldiours: He confessed himself deceived in this that he took with him many men, but fewe souldiours. He perceived well yit forced not so moche how many there be, as he woul assayed pyked and typyng men there be.

¶ When the espyes of the Grecian were taken in his hoste, he woulde do them no maner harme at al, but more ouer bad them marke and viewe diligently his hole armye whiche thing when they had doon he licenced them to departe without hurt of any person. An example of a singular confidence and affiance in hym selfe and in his power.

Mitoxeres

ARTOXERXES.

Artoxerxes byþt he
longe hand.

), , (

A rtoxerxes þ son of verxes fyrst
imed with the long had bycause
his one hand was longer then
þother, was mont to say þ it is more
kynglyke to put to, thā to take awy.
Regalius est addere quam adimere.
Meanyng that it is more worthy for
a prince & ruler of the people, to aug-
ment the honour and riches of such
as he hath rule ouer, rather then to
dimynshe the same.

When Satibarzenes his cham-
berlayne begged a thing of him, whis-
che was skarse lawfull, and the kyng
perciued that he was prouoked vnto
it by one that promised him. xxx. thou-
lante corgnes of that countrey money
þorþ obteyning of the succ, the king
com-

CYRVS.

comauded his treasouroure to bring
him thirtie thousande coynes called
Darikes, which so soone as they were
brought him, he gaue the al to Saty-
barzanes, saying. Holde here o Saty-
barzanes. For while I giue the this,
I shall not be the pozer, but I shulde
be the wosser and the vnrightuoser
man if I shulde haue graunted, the
thunge that thou demandedst. The
most noble and excellent king, had de-
vised, howe he myghte, neither make
sadde hys freende, nor deflecte from
right and equitye.

Cyrus the yonger.

Cyrus the yonger, what tyme he
shuld putche his feld ayenst hys
enemyes, his freend Clearchus
counsailled hym to kepe himselfe bes-
hynde the Macedonians, and not to
cast himselfe in to the daunger of the
warres, What sayest þ Clearchus

C R E S V S .

to the king. Dost thou counseille me,
that wher e as I couerte a kyngdom,
I shulde shewe my self vnwoorthy for
a kyngdome? Of Cresus.

In the tyme of Cyrus the greate,
whiche was the first monarcke
of the Persians, of who we haue
heretofore sumwhat spoken, raigned
the riche Cresus ouer the Lydians,
and in þ first part of Asia he warred
ayenst king Cyrus, but Cyrus bayn
quished him, conquered his land, and
toke hym prisoner. Nowe, when
Cresus saw the souldiours of Cyrus
spoylyng, brennyng, and makynge
hauocke of all that was in the citye
which they hadde take, he asked Cy-
rus what they dide. When Cyrus
answered, mary they destroye thy
citie, and spoyle thy goodes: No no,
þ Cresus, Moþyng here is noþe
wynne, it is thyne that they destroye,

These

C R E S V S.

These wordes wyttyly spoken mo-
ued Cyrus to calle backe his sol-
diours from spoyle.

But when by the comauement
of kyng Cyrus he shulde be burne,
euен when he shulde nobo goo to the
fyer, he cryed out with a very lamen-
table and weepynge boyce, O Solon,
Solon. Kyng Cyrus wonderynge
what these wordes shulde meane,
had one of his seruauntes aske hym,
for what cause with so greate sorow,
he cryed thus & named Solon. Then
Cresus drabyng a great sige euен
from the botome of his hart, answe-
red in this wyse. Solon, sumtyme as
monges the Athenians was a very
wyse man, vnto whom Jones when
he was with me did shewe and exhi-
bite moche kyndnes and worshyp,
I shewed hym all my power & trea-
sures, whiche doon I asked hym whe-
ther

C R E S V S .

ther he thought that euer any aduer-
sarie or misfortune coulde happe vnto
me, furnyshed and fensed with suche
pouer and riches ayeinst all chaunces
of fortune, or force of enemyes. But
to this, aunswered Solon, rebukyng
me for my securitie and careles mind
as layd, No man in the woorlde kyng
Cresus is so happy and fortunate in
this lfe, þ he can be called throughtly
þ in every parte blessed, afore he dye,
neither is there any man I assurte þ, he
be never so mighty, but some aduers-
tysse may come vpon hym and ouer-
thowbe him or he be aware. But at
that tyme trustyng alas rechelessly
pon my happye lucke and successe of
thinges I despised his wordes, neys
þeret coulde I feare thyss so excedynge
a falle, as now I fynde, Wherfore
bycause now first I vnderstode the
sentence of Solon, therfore now afore
my

C R E S V S .

my deaſh I named hym , And I
wylle all me in proſperitie not to be
vnyndful of misforunes and cala-
mities that maye chaunce , leſt they
become ouer hawlye by reaſon of their
preſent felicitie , & gready to attempte
thinges headyly p by occation maye
be their vter confuſion . These thinges
when Cyrus p king herd , he was no[n]
a little touched w pyte and clementia
towardes Cresus , & ſayed , he wold
not herafter ſhew hymſelfe to hard v-
pon Cresus , whiche was ſometyme
a ryght mightie king , for he remem-
breth that he hymſelfe alſo is a man
and that it mought chaunce him to
haue nedē of other mens ayde and
mercye . After that , he commannded
alſo Cresus to be brought unto hym
whome he enterayneſd lyke a noble
prynce and vſed hys advise and conſi-
ſaſle in al his affayres & proceeding .

Chy

GELO.

impossible,himself toke in his owne
andre rod by rod and so easely b^ra^ke
them all, admonis^hyng his sonnes
with these wordes, If ye shall con-
tinue togither in loue and concorde,
ye shall remayne strong and invin-
cible, but contrary wyse if ye disseuer
your selfes by debate and sedition, so
shall you be weake and easye to be
vaynequished. Gelo

Gelo kyng of Sicile at a certain
banquet when accordan^ge to the
guye of the countrey the lute
was carped about and al the rest did
sing at the lute in ordre, for that was
amonges the Erckes couert a thing
of greate commendacion & honestie,
when it cam to the kynges course to
playe vpon the lute, he commaunded
his house to be brought in to the ban-
quynge house and forthwith easely
and lightly lepte vpon hym.

E. II. S. ignis

GELO.

Signifyeng by this his doyng that
chualtrye is moche more princely
mete for a kynge then to syng at the
lute, albeit in very dede lutyng
is an honest pastime and mete for gen-
tlymen, so that it be moderately vsed
and be no impediment to the exercises
of chualtrye.

This kynge on a tyme exacted
money of his comons, whome when
he perceyued in a hurly burly for the
same, and redy to make an insurrec-
tion, he thus sodaynly appeased, ha-
sente them worde that he wolde bu-
borow the money that he required of
them, for he wolde restoore it them a
gayne within a certayne tyme. Then
they wyllyngly gaue they money.
By this gentle sufferaunce and pol-
licie he brought about, that he wan-
ted not money necessarie to his war-
res, and nevertheles had his comon-
hat

G E L O .

hartes fast vnto hym. Whiche thynge
brought to passe, þ he anone had the
victorie ouer his ennemys, where
as peraduenture þt in that sodeyne
rumulte and rore, he had continued
to exacte of his obstinate comons vn-
expedyently the thynge that had ben
neuerthes leful, he myght haue chau-
ned soner in that rage and fury of
the people to haue ben destroyed of
his own comons, then to haue vain-
guished his ennemys. Suche a
thyng it is otherwhyles to gyue
place to a multitude, and prudently
to compasse that thyng whiche by
irecte meanes coulde not elles be
brought about. Albeit in dede, this
thyng when the warres were finis-
hed, consyderyng the greate impo-
vertysyng of his subiectes whiche
by contynuall warres and theyr ex-
traemos they had susteined, he repaireth
them

HIERON,

them their lone. Paule wylleth vs to
tendre vnto all men that is due, to
whom tribute, tribute, to whom cu-
stome, custome, to whome feare,
feare, to whom honour, honour, he
byddeth vs be subiecte to our prince
not only for feare of the princes i-
gnation, but euen for consciencie.
And for this cause he sayeth we pay
tributes. This I write to thinten
we shuld paye our duerles willyngly
to our prince and obey him as god
ministre, for so Paule calleth him
the terrible damnacion of the most
cursed Anabaptistes, which at this
daye go about to plucke men from
their allegiaunce and due obedien-
vnto theri pypnce.

Hieron

Hieron which succeeded the fa-
therayde Selon in the kyngdom

H E R O N .

bs of Sicile, sayde that nomair that
e, therely spake his mind unto him was
n cuother importune or greuouse, But
are, such as blabbed out mens secretes,
those he thoughte hurted them also
unto whom they blabbed them, for
as moche as we hate not only them
disclose our counsailes, but also the
that haue herde such thinges as we
holde not haue knownen.

One vpbrayded him, þ his breath
did stynke. He commethe home and
thydeth his wyfe, bycause she never
shewed him that his mouth sauored.
Verely, qþ she, I thought þ all men
had sauored in lyke wyse. These
wordes declared an exceeding greate
chastitie of the woman, which never
in all here lyfē had approched so
nere unto any man that she coulde
seale the breathe of his mouthe saue
only her husbande.

C. llii.

This

DEMETRIUS.

This kyng also bycause in the
quene his wifes presence the poet
Epicharmus spake certayne ribal-
douse wordes, set a fyne on the poe-
tes hed. If hethen princes thus pu-
nyshē knauery and wanton wordes,
what ought chystryans do, which be
expressely by Christes mouth threte-
ned to yeld accomptes for every yds
worde that procedeth forth of they
mouthes?

Demetrius the sonne of Antigonus.

Dynge demetrius was of such
excedyng clemencie, that when
he had reconquered the Ath-
enians which sediciously had shunke
from hym, and perceyued they were
melnere famished for default of corn
he callynge them together, in an open
assemb-

DEMETRIVS.

assemble graunted them frely a great
quantitie of grayne. And when in
his spekyng of these thynges to the
people, he chauced to comit a barba-
rysme, pronoucyng a certayne word
otherwyse, then it ought to haue ben
pronounced, and one of thassemble
interrupted hym in his speakyng
and shewed hym howe to pronounce
that woorde ryghtly: Truly, q̄ he, for
this correction, I graunte you other
fyfte thousand busshelles, I doubt
in this facte whether we maye mer-
rayle at þ great benignitie of this
pynce towardes them which a lytle
tofore were his ennemyes, or rather
at his excedyngе courtesye and ciui-
litie whiche not onely toke in good
parte that one of his subiectes cor-
rected hym in his wordes, but also
rhemmed the same worthie of so great
arewarde.

When

DEMETRIVS.

When this king Demetrius had wonne the citie of Megara, and hys men of warre had dispoyled & made hauocke of all togither, accordaninge to theyz maner, it was shewed hym that an excellent philosopher named Stilbon was amonges them. The kinge whiche euer had lernyng in highe pace and admition, hadde that þ philosopher shuld be brought foþthe unto him. He came, the king hym louingly receiued & after he had awhile with gentle communication interteyned hym, he asked hym if his souldiours had taken any of hys goodes from him. Romā, or the phisopher, hath take awēy our goodes, for I could espye nomā that disporled vs of our lerning and knowlege. Meantinge, that only the goodes of the mynd (which be the true goodes) be not subject to þ violence of warres.

Demet-

DEMOSTHENES.

Demosthenes.

Demosthenes y mosste famouse
and excellēt Oratour amōges
the Athenians, of whom in my
former boke I haue made mention,
on a certaine tyme while he was ma-
kyngge an oration in the parliament
house amonges the commons of A-
thens, of most weightye thinges be-
longing to the common welthe, and
perceyued y the people gaue no eare
vnto him, but rather murmured ag-
aynst him to make him hold his pece,
he stynted of his oration and sayd he
wold b̄fely telle the a new pleasant
and pracie tale. The people now be-
gynnyngge to lyfte vp their eates at-
tentifely vnto him: There was, q̄ he
a certayne yong man, which had hyzed
an asse, vpon whose backe he myght
carpe

DEMOS THENES.

carpe certayne stufte from Athens to
Megara. In his tourney the heate
of the day b̄yng very feruent (for it
was in the iniddes of somer) bycause
he could fynd no shade vnder whiche
he might defende hym selfe from the
brennyng heate of the sonne, he take
the fardelle down of the asses backe
and sittynge vnder the asse , by this
meanes couered himselfe with the
shadow. Whiche thing when the Ha-
keney man whiche did lette him his
asse, espeyed , (for he went with hym
to brunge home his asse agayne) he
wold in no wyse suffe hym, but pul-
shed hym away from vnder the sha-
dowe, sayng he hymed not of hym his
asses shadow, but his asse only. The
other contended on the contrary syde,
that forasmuche as the shadowe is a
thing so annexit & knyt to the bodye
that it can not be seuered from it he
ought

DEMOS THENES.

ought by his bargayne to haue also
the shadow. Thus betwen these two
arose a very sharpe and bytter strife,
in so moche that at lenght the mater
came to strokes giuing, þ one stiffely
affirmyng that the asses shadow was
not hyzed, the other as stiffeley aun-
swerynge that the shadow also was
hyzed. At laste they go to lawe tog-
ther. Whē Demosthenes had spoke
this and had perceyued that the peo-
ple now gaue good eare vnto hym,
sodenly he begāne to departe out of
the parlament house. The Atheniās
holdyng hym styl and desyering hym
to cel vp the rest of his tale, he smiled
and maketh thē this aunswere. And
are ye so desyerouse to heare of an
asses shadow, and when I speake of
ernest maters ye woll gyue no eare?
Truly I wold wysshe that Christen
men myghte not be lykened to these

Athe-

DEMOS THE NESE.

Athenians. The tales of Robyn
hode, of Beues of Hampton, of sirs
Guy of warwyke with such other
fables are gredily redde and red a-
gayne. But the holy byble of god,
which treateth of ernest maters, that
is to wit, of our belief in Christe, of
true repētaūce, of the worthy frutes
of the same, of the difference betwen
gods lawe, and mans tradition, and
of such other thinges touching our
gostly helth and saluaciō, we set little
by, yea we discourage mē and wemē
from reading of it. If we beginne a
little to talke of scripture, anone we
be heretiques. But so long as we cō
mon De alini vmbra, of Robyn good
felowe, or of the Fayyye we be good
Christians.

Whē it was lated to his charge þ he
studied eloquēce unmeasurably, he
thus auoided them In þ I study elo-
quence

DEMOSTHENES.

quence I declare þ I am vnder aine
þ law, & þ I wol vse no extort power
Contrariwyse they þ despice þ studie
of eloquence be cōmonly such as loke
to rule the people þ force, & which go
about not to þsuade mē w̄ wordes
but to cōpelle them w̄ violence. Assu-
redly I am afraide lest amōḡ Chri-
stian mē there be not a few whiche in
Cōcelles & assemblies seke rather to
inforce w̄ chzettes & power than w̄
approued reasōs to þsuade other to
agree vnto them.

The commons of Athens on a
tyme requyzed Demosthenes that
he wolde accuse a certayne person,
whiche thinge to do when he refus-
sed, the people beganne to crye out
(as theyz custome is) ayenste hym
as thoughē they wolde haue kylled
hym. Then Demosthenes ry-
syngē vp, thus spake vnto them.

DEMOSTHENES.

I counsaylour ye shall haue of me(o
ye men of Athens) whether ye wold
or not , but a sklaunderour ye shall
not make me, though ye wold. Here
is to be noted the exceeding great sto-
make & honest hart of Demosthenes
whom the Commens of Athens (so
in them at that tyme was the gouer-
naunce) could not bowe frō the vāth
of justice for al theyr manacies. And
shall Christen mens mouthes then
be stopped frō professing the trouthe
or be inforged to speake vntrouthes
for heuy lokes?

When kyng Alexander of Macedo-
nye offered peax vnder this con-
dition vnto the Athenians , yf they
wolde yeld vnto him . viii. citizens , a-
monges whom was Demosthenes ,
Demosthenes began to tell them a
fable of the wolfe , whiche vpon this
condition offered peax to the Ihesps ,
pt

DEMOS THENES.

me, whose iugement is euer peruerse
and crooked. If he be an euill disposed
man and careth neithet for god nor
man (as many be) he shalbe hated &
abhorred both of god and man. Al-
eady it is very hard to please a mul-
titude, either with godlynes or with
wouldly polecye and witte, whiche
thing they knowe wellynough that
have had ther pertience. I speake not
this to discourage Christen Magi-
stres and rulers from thier mini-
stration, whiche is both godly and
muds owne ordinaunce as Paule testi-
fith, but rather to consolpe them in
ther calling, remembryng, that the
more troublous a cure it is and sub-
iect to displeasures, enuyes, and
envyngages of the people, the more
likke it deserueth of him that st-
raugh rewardeþ all thinges doon
by a simple and pure eye.

I.II. Cato

CATO

Cato

¶ Ato therlder was wont to saye
¶ that he had leuer for a good
turne haue no rewarde:then for
an euil turne haue no punishment.
Signyenge, that nothyng is more
perilouse, then impunitie, whiche
alweytes allurceth men to do woyse
woyse.

The same Cato also sapd, that he
forgave all men that offended sau
himself. Now that ma doth pardon
and forgiue himselfe which repēteth
not himselfe of that he hath mylone.
And agayne he taketh punishment
of himselfe, which with diligēnce re
dresseth the thing that by negligēce
was commytted.

Adhortyng officers & rulers to
punysh offenders and malefactours

CATO.

He sayde, such as myghte restrayne
wicked dopers and wolle not: oughe
to be stoned to deathe.

He sayde, he hated that souldiour
which in walkyng moued his hedes
and in syghting his feete; and louder
wouted in sent; then cried in stid, And
that Capitayne o; Ruler was sterke
naught whiche coulde not rule him-
self.

He sayde, he loued rather those
yongmen that blusshed then þ bared
pal, bycause blusshyng is token of
an honest nature, but palenes not so.

He sayde that euer man ought
most to stand in awe of himselfe, by-
cause no man can at any tyme depart
from himselfe. So shulde it come to
paße, that whatsoever we durste not
do in presence of other, we wolde be
blusshed to do the same when we be
alone.

f. iii. Nothen

CATO:

When he sawe other Senatours
clerdes of Rome set vp gorgious
ymages in memorie of themselves.
I had leue, sayeth he, that fren
childe aske and meruaille at me, why
Cato hath no ymage set vp to his
memoriaille, then why he hathe one.
Signifys penye that he had rather do
woorthp actes to thintent in tyme co-
mynge men knowyng that he di-
serued an ymage to be erected in me-
morie of hym thoughte wonder why
he hathe none set vp in his comuni-
cation and memorie.

He admonyshed, suche be of great
power to vse stantly theyr power,
that theyr may vse it euer. Meaning
that power by clemencye and gentu-
lnes is made longe, by toughnes,
Moerte. .111. 2
suche as defrauded vertue of
her due honoure, he sayde, toke awa-

vertue

CATO.

vertue from yowthe? M campnge,
by rewatches and plostacion yonge
mens myndes be hymbed unto vert-
ue whiche pyl ye plucked away: and
vertue woul ware saynse and quale.

He sayde a magistrat or iuge
brighte hechthe be prayed soj good
men, who untreated from chyldheit
be meane, that it is a greate lathe
in the fulnes of theyr mynd be prayed
to be indifferent unto goodme beth
theyr daugher of theyr owne mere
macion lawe honeste men. Nowe
for unryghteuouse personnes a man
be a tulus it is a token þat hanþe
of humerite, but a iuge to be un-
treated soj suche, soþly is a patte
of a chynket from Justice.

He sayde that insurpe althouȝe
it bringeth no daunger to þe worscher
of it, yet it is daigerouse unuerally
to all men. M campnge, that ther shal
F. iii. ple

CATO.

ple of iniurie brypunished threatneth
iniurie to every man. For if it were
lawfull to do hurt without punishe-
ment there shalbe no man sure from
the violence of the wretched and deu-
ylshe personnes.

He sayde an angrye bodye dothe
nothynge differ from a mad man but
in the tariacie of time. Signifieng
that wrath is (as Nozace the poete
sayeth) a short frensyte.

Suche he sayde as moderately &
soberly coulde bise the auancement
of fortune: be nothynge at all assaul-
ted with the grudge or enye of the
people. So he said men enye not vs
but our goodes wherwith they se vs
adourned and flowinge. Outward
goodes be out of man, but the vice
of hysing them proudly, is idin man.
Suche as accusyone themselves
to be earnest witties, he sayde shalbe

CATO.

In earnest matters, trifelynge.

He blamed the citizens because they committed their offices euer to all one personnes. For me thinke, sayde Cato, ye either little esteem the officies of your citye or els ye iuge few worthy to haue thē. Whereof the one was to iuge amisse of þ publike power, the other was to haue an euil opinion of the citizens.

He exhorted yong men, that those whiche were com b̄p to dignitie and promotion by indifferencie, good demeanours, prouesse & vertue: Shulde not now folowl̄ growe out of kynd & degēd̄e unto worse, but if they were come to worschyp by ambition and extozions, they shoulde now yet frame them selfes to a better kynd of lyfe. For so, sayd he, shuld it com to passe, that bothe they shulde increase theyr glorie, and these abolyshe and weare out

CATO.

out their blottes w their wel doing? /
Thys prudēt ſenator Cato,
the moze he ſtudyeſ and traueled
for the weale of the tyme of Rome,
the moze the unthankfull Romanies
hated and ſpyted him. To hich thing
when he eſpyed, he layde openly to
the people, that of his enemys he
was therfore enuyed bycaufe he con-
tinually rysyng every nyghte; and
leſting alide his own priuate affa-
res, traueled in the materys of the co-
lonon weale, nothing the ingratitude
and unthankfullnes of the people.
Assuredly this is the nature of that
beaſt of many heedes I meane of
the people ſo; ſo the Poete Horat
talleth them not without cauſe. En-
gland haſte at this daye a priuie
incomparabele Henry the eyght, ſhe
haſt hym by his matebie Cœſalouys
attendant not a fewe and that moze
prudent

C A T O .

prudent & graue, she hath amonges
other Lord Crumwell a man born to
gaine holsoin counsaile, she hath bys-
shops, she hathe teachers a greate
many, both lerned and godly, yet her
ingrate children haue not refrayned
from treasons, from sedicions, fro
both preuie and aperte grudges and
furies fro sklauderouse reappoetes,
from blowynge abyode and bryutynge
ol'most shamefull and detestable le-
synge & thinges never doon, spoke,
nor per ones thought vpon, as they
were ymagined to haue been. In
grate England. In crooked & puerse
generacion. But I retourne to my
purpose. Thys Cato very wyttely
also sayd, þ fooles bring moze vtiltie
and profecte vnto wyse men, than
wyse men to fooles, for the prudent
and wise personnes while they sone
aspye the etrours and misdeuenors
of

CATO.

of fooles and eschue the same : they
become the water, but fooles not so,
for the thinges þ they see well doon
of wise men, they haue not the witt
to folowe.

A certayne person whiche studid
þo; nothing elles but to fare wel, co-
ueted moch to be familiarie w Cato.
But Cato refused him utterly, saing
he could not lyue with him that sau-
red better in his palate then in hys
hart.

I louers mynd, he sayde, lyued in
an others bodye, agreynge to the cō-
mō prouerbe that sayeth. Anima illic
potius est, vbi amat quā vbi animat.
The soule o; mynd of man is rather
there where it loueth, then where it
lyueth,

Of þre thinges doon in all hys
lyef he sayde he repented him, fyfth,
yf he committed any his secreates to
a wo

CATO.

woman, second, if to any place he were carped by water, whether he woughte haue goon by lande. The thrid, if any day had eskapecd him by negligence without frute.

Thys Cato for all he was one of the chiefest lordes of Rome, yet hys chief delite and pleasure was in husbandrye, in so moch that he wrote albookes of husbandry. For he sayd that of husbande men be engendred most stronge men, most hardy souldours & parsonnes least replete with gyle & malice. And when he was desmaunded what gaynes was most certayne & best, he aunswered, to grease in pasture well, what next, to pasture metely wel, what thyrd, to clothe wel, what fourth, tyllage. Why, q one that stode by, what is it to gayne by usance o; lone of money? what is it, q Cato, to kyll a man?

P Y T H A G O R A S.

A certayne person which rose erly
in the morynge and found his hose
knowen and caten of the ratten, being
troubled with this syght, thinking
it a pronostication and toke of some
misfortune: He commethe to Cato to
aske his counsaile & to know of hym
what euill this thing portended and
signified. Cato maketh him this
answere. Certes my frend, it is no
monstruouse sight to se ratten eate
mens hoses, but if thy hose had caten
the ratten & had been a monstruouse
syght.

¶ 3

Pythagoras

Pythagoras the auncient philo-
sopher was the firste authour
as Iulius Gellius testifieth, of
the comon prouerbe Amicorum co-

munia

pythagoras.

monia sunt oia. Amōges sceendes
all thinges be cōmon. Neyther dyd
only spake it, but also he brought
suche a certayne cōmunion of life
and goodes, as Christ wold haue b-
id amonges all Christians. Soz as
many as were admitted of him into
the felouship & cōpanye of hys doc-
tore, all the money and substauice
they had: they layd it togither, which
was not only in worde but also in
lere was called tenobium.

Actes, this communion of those
heuen Pythagorians resembled
noche better that communion vsed
in the primitiue churche amonges
the Apostles than dothe either oure
Monkry at this daye, or the wicked
Unabaptisitcall secte, whiche well
lime no Rulers, no order, but which
do aboute to disturbe the hole world
with horrible confusion.

P Y T H A G O R A S.

He sayde that frenfhip is equall
littie, and all one mynde or wylle, and
that my frenf is, alter ipse, that is
saye an other I. He pronounced al
many Enygmatas or Symbolles, w
hich, I intend of some to make ha
abrief rehersall.

S Y M B O L A P Y T H A G O R A S

Nec gustaris quibus nigra est cauda.
Taste not (sayde Pythagoras)
thinges that haue blacke tayles, th
is to saye, medle not with naughtyn
felawes and suche as haue blacke
dissained maners.

Stateram ne transgrediaris.

Duergoe not the beame or balanc
That is to saye. Do nothing besid
tight and equitie.

Cœnici ne insideas. Sitte not b
the

PYTHAGORAS.

the measure. Erasmus thinketh that hys darke sentence is meant we shulde not lyue vpon the measure of dyete gyuen vs at other mens hades but that euery man by hys own industrie and labour ought to seke hym goodes wherby he maye susteyne a cleane and honest lyef, and not by sloþthfulnes to haunte pdelnes and other mens meate. For it is þ falsyd of a flatteret and parasite to lyue of an other mans trécher, And to haue no honest facultie wherby þ mayst lyue of thy own.

Ne cuius porrigas dexteram.
Holde not forth thy hande to euery man. He meaneth we shulde not unadvisedly admitte euery bodye in to our frendship and familiaritie.

Arctum anulum ne gestato,
Weare no streight ringe. As who shulde saye, caste not thy selfe into
G.i. bondage

PYTHAGORAS.

bondage or into suche kynd of lyel
from whence thou cannest not after-
warde wynde out thy selfe. For who
so euer weareth on his synger a na-
row and streight ryng, he in maner
layeth bandes on himselfe and im-
prisoneth hymselfe.

Ignem gladio ne fodito. Dyggi
not fyre with a swerd. He meaneth
(as Plato expouneth) that we shulde
not in vayn go about the thing, that
in no wyse can be brought to passe.
Cor ne edito. Eat not thy han
that is to saye consume not thy self
with cares & thoughtes of worldly
thinges.

A fabis abstineto. Absteynne
beanes. There be sundry interpreta-
cions of this symbolle. But plutar-
che and Cicero thinke beanes to be
forbydden of Pythagoras, because
they be wyndy and do engender

PYTHAGORAS.

þre humours and for that cause
pronoke bodily lust.

Cibum in matellā ne immittas.

Put not meate into a pypotte Plutarche interpreted this sayng thus,
Cast not good sentences into the
mynd of a wycked person. So that
it is al one in effecte with that sayng
of Christe. Cast not perles afore
swyne, for speche is the meate of the
mynd. But this meate is corrupted
and putrifiyeth, if it falleth into an
unswound mind. To this alluded the
Poete Horace where he sayeth. Syn-
cerum est nisi quodcunque infundis
acescit. Onles the vessell be pure,
what so euer thou pourest into it, it
wareth swyne.

Ad finem ubi peruenieris ne velis
reverti. When thou comest to the
end, turne not backe agayne. He mo-
uplyeth vs, that when our tyme is

G.ii. com,

W^{MS} 149 PYTHAGORAS.

com, when we haue runne our curse,
¶ we must now depart this wretched
world, that we then drawe not backe
desierouse to begynne our lief a new.

Tollenti onus auxiliare, depo-
nenti nequaquam. Helpe the taker of
a burthen, but not the layer down.
As who shulde saye. Further such
as labour to atteyne to vertue, but
suche as be slawthfull and lay down
all honest labours, helpe not.

Per publicam viam ne ambules.
Walke not by the highe weye. That
is to say as S. Hierome expouneth
it, Folow not the errores of the pe-
ople. For it is not possible, that thos
chunges which be best: can please the
most part of folke. This precept of
Pythagoras is not moche disagre-
yng from the Euangelical doctrine
of Ch:iste, whiche monysheth vs to
see the boade and wyde wey, that

P Y T H A G O R A S .

the most part of men walke in , and
to entre into the narow and streight
way which is little beaten but leadeth
to immortalitie and lyef eternall.

Aduersus solem ne loquitor.

Speke not apenst the son : that is to
saye. Stryue not agaynst manifeste
and euident thinges. For the thinge
that is apparaunt, and which nomā
denyeth: we cal as cleare as þ sonne.

Hirundines sub eodem recto ne
habeas. Kepe no swalowes vnder the
rouse of thy house. That is, Wryng
not vp Incyther kepe thou compaunye
With suche as in thy prospericie seke
þy frenchedhippe, but in aduersitie oþ
when they haue their desyre, they for-
me the. The swalowes propertie is,
in the wryng tyme of the yeare to re-
pose to a mans house, and vnder his
ouse to nestle; but so sone as she o-
nly hath brought vp her yong, when

G. III. 16

P Y T H A G O R A S.

it is nowe towardes wynter : among
the forlaketh his compayne without
any thankesgyvynge or good turns
doynge for his harbroughynge and
lodgynge of her. Suche vnykynd
byrdes or rather beastes there be not
a fewe in the wrold, whiche never-
theles tyll they haue obteyned they
pray that they hunt for they pretend
to beare most hartie and entier loue
vnto the. But the ende declareth all.

Panem ne frangito. Breake not
breade. Here he admonishest vs
(sayeth Erasmus) that we breake not
amitie or frendship whiche thinge is
signifysyd by breade. For in old tym
it was the maner to toyne frendship
by eatynge togither of breade. An
therfore also Christ our Capitayn
a sauyour by distributinge of bread
did establissh as it were consecrat
a perpetuall amitie between his disci-

PYTHAGORAS.

ple and folowers. Wherefore when Pythagoras comanded his disciples not to breake bread : he meant not that they shuld not breake the bread which they did eat, but that thyng which by breakynge of bread in thole dayes was understande that is to wit, a constant and perpetual amittie and loue betwen the selues. What shall I saye Christen men be in dede breakers but no eaters of thys bread as Pythagoras speaketh of. What concorde, what contentio, what mostall hatred is betwen Christians, it wolde make a true Christen mans parte to bledē to se. And yet Christe in a farre greater solemnite taught his disciples this concord, then euer Pythagoras did. In a solēne souper the nyght before his departure out of this world from vs, he toke bread, and thankes yeven, brake it a lapde

G. III. 10

PYTHAGORAS

to his disciples take, eate, this is
my bodye which is betrayed & broke
for you. This do ye, in remembraunce
of me &c. Lo with how expresse and
lyuely a sacrament he hathe incor-
porate vs into him selfe. He maketh
vs all one with hym, yea and all one
together within our selves. And yet
setting this moste sacred Symbole
and sacrament at naught, by malice
and discorde we dessene our selves
one of vs from an other, yea & conse-
quently from hym that thus in hys
own bodye hath knytte vs together.
Is not the bread (saith St. Paule)
which we breake the partakyng of
Ihesus bodye. For he being many
is one bread and one bodye. We be
all partakers of one breade and of
one cuppe. Christ himselfe speaking
of Iudas who vngently betrayed
him sayd, He that eateth bread with

P Y T H A G O R A S.

me hath lifted vp his hele ayenst we,
I praye you do not we Chyssen me
(at leſt wey whiche wyll so be called)
expreſſe and reſemblē Judas: peatly
by thiſ ſolemne ſacrament we be in-
corporatē in Chyſt, we be partakers
of hiſ bodye, we eate the myſticall
breade. Thiſ in outward apparaūce
is a ſymbole & argument of an ex-
cedyngē buntie & brennyng charittie.
But inwardly very Judasses yea &
outwardly to , we lyft vp our heles,
we kycke, we ſpurne , ayenſt Chyſt.
Wherfore to returme to my purpoſe
we be breakers & not eaters or (to
ſpeakē moze trulī) we be unwoorthyp
eaters of thiſ myſticall bread not diſ-
cernyng þ lordes bodie. And for thiſ
cauſe I meane for the prophanacion
of thiſ ſacrament no doubt the terri-
ble thretninges that Paule ſpeaketh
of, be com vpon vs, Many of vs be
weake

P Y T H A G O R A S.

weake and many siepe.

This renowned philosopher Pythagoras compysyng þ hole sume of Morall philosophye was wont to saye That we ought to flee and by al maner meanes to turne away, sicknes from the bodye, rudenes frome the mynd, ryotte frome the belpye, sedition frome the citye, discorde from our house, and vniuersally distemperancie from all thinges.

He badde vs chouse the best sorte of lyef, & custome shal make it swete.

Heynge demaunded when a man ought to cumpanye with woman: he aunswered, whā thou wolt be te ipso debilior weaker than þ were. Much bodily pleasure enfebleth a man.

He sayd that first crept deyntynes into cities, and then folowed fulnes, after violence, and last of all destruction.

He

P Y T H A G O R A S.

He sayd mans lyf is like a marte
or great sayre wherunto some resort
to exercise games, some for marchan-
dise, some only to be lokers on. And
all the rest he sayde be carefull, only
the loker on is quyete and taketh the
pleasure of the faire. This loker on,
he sayde, is the philosopher or wyse
man whiche for none other cause is
come into this lokyng place of the
worlde, but to behold the natures of
thinges and maners of men.

When Pythagoras was asked
what science he leaned moste to, he
answering he knew no sciēce neither
wolde he take vpon hym the name of
Sophos, that is to say, a wyse man,
but he sayde he was a philosophes
that is to saye a louer of wylome.
And from that tyme euer after the
learned men called them selues Phi-
losophers and no lenger sophos.

¶

PARMENOS.

Of Parmenos sole.

There was a certayne man called
Parmeno who was of that sort
of men which also in our tymes
be wont so featly to counterfeite and
represent sundry voyces as well of
men as of brastes, that they that herd
him and sawe him not, wolde thinke
them trewe voyces and not counter-
feited. In whiche kynde of pastyme
there be many that delite excedyngly
muche. Thys Parmeno then as he
was by this feate and qualitie very
acceptable & pleasant to the people;
so his fame & bryute for his excellencie
in this behalfe did not a little floryshe
aboue y rest. Wherefore whē diverse
other for gaynes sake studiyed to con-
terfeite the same, and to represente
the gruntynge of the sole, as dyd
Parmeno,

PARMENOS.

Parmeno, anoun þ people were wont
to crye, Well doon, but nothyng to
Parmenos soone. Nowe a certayne
witty felawe, espyeng, that the iuge-
ment of the people proceded rather
of ymaginacion than of trouth, and
caryenge vnder his clothes a very
pygge in dede, hydde himselfe frome
the peoples sight as the maner was.
Forthwith the pygge cryeth. The
people thinkyng it to be but a coun-
terfette boyce, began accordynge to
their maner to crye. Tushe, what is
this to Parmenos pygge? Here the
felawe bringyng forth out of his
clothes the very pygge in dede, and
openly shewyng it to them all, refel-
leth their folyshe iugement. Assuredly
such a fond beast is the people, þ the
thyng that they ones conceyue into
their heddes, be the contrary neuer
so apparaunt, they stysfely vphold.

¶

Of the garden of wyldomie the thyrde boke

To the readers.

Forasmuche as I thyngke it wol
be no les pleasaunt then profi-
table vnto you (god readers) to
heare some of the moste nette and
handsome prouerbes and adagies
whiche the incomparable lerned
man Erasmus Roterodam haue in
his boke of Chiliades gathered to-
ther out of the most approued au-
thors : although it be a mater of a
great

THE PROLOGUE.

greate importaunce to handle them
in their kynd, and a prouince farre
surmountiug the sklender capacitie
of my wytte: yet for your sakes and
for the loue I beare to the furthe-
raunce aud adournmēt of my natvie
country I wyll not stycke after my
accustomed maner whiche is Rus-
diori ac crassiori minerua, to make
here a brefe collection of some, and
so to adde a thyrd boke. If ye shall
lyke my industrye, I wolbe glad. If
not, yet my honest hart is not to be
blamed. Fare ye well

Nemo bene imperat, nisi qui pa-
ruerit imperio.

Pro mā cā be a good ruler, onles
he haue ben first ruled. Certes,
nothyng

P A R M E N O S .

nothing is truer then this proverbe,
both because no prince, no ruler, no
magistrate, no maister can well do
his office: onles he first were subject
vnder the correction and discipline
of his paretes, tutours, gouernours
or teachers, And also for an other
cause, whiche is that a man muste
first rule his own lustes and be hys
self obedient to right reason, or euer
he can well gouern other.

Qui quæ vult dicit , quæ non
vult audiet.

He that speaketh what he woll, shall
heare what he woll not.

Sero sapiunt Phryges.

The Phrygians be wyse to late.
When the sege of Troye had en-
dured so the space of ten yeares, the
at last the Troyans which now had
susteyned innumerable calamities
and mischiefes, beganne to consult
of

OR ADAGES.

of sendyng Helene home agayne the
occasion of all their miserye. But
when their countrey was with con-
tinuall warres wasted and destroyed
it was to late to be wise. Semblably
is of many at this daye. They be
wise, but to late.

Piscator ictus sapiet.

The fyssher man when he is stryken
woll be wise. A certayne fisherman
when he had drawē vp his nette, and
beganne now to take in his handes
the fishes whiche he had caught, he
chaunced to take amonges the other
fishes a scorpion whiche forthwith
stuketh him. Well sy he, now that I
am stryken I woll beware.

Factum stultus cognoscit.

When a thing is doon, the sole kno-
wle hath it. But a wise man forsceth
H.L. then-

PROVERBES
thinges afore they com to passe.

Malo accepto, stultus sapit
The sole wher he hath taken hym
warily wise. The wise man and pruden-
t forseeth the daunger & mischierf
of thinges afore hand. He is happy
whō other mens perilles make war-
and circumspecte. Fcelix quem fr
ciunt aliena pericula cautum.

Bos lassus fortius figit pedem.

In ore þ is wety fireth his fote more
stronge. Saynt Hierom vsed this
prouerbe wryting to S. Austyn
feare him that he beyng then but
yonge man shulde not pronoke S.
Hierom at that tyme old, for as mo-
as though he sage and auncient per-
sonnes be not sone sturred ne klyed
led to reuenge themselves siche to
be now.

O R A D A G I E S.

be now as it were weary for age, yet
if there be no remedie but they muste
medes medle, they woll gyue moche
broughter and more eruest strokes.

Malum bene cōdidum ne moueris.
Douce not an euyll þis well layed.

Stultus stulta loquitur.

A sole speaketh folyshe thynges.

Oculis magis habenda fides q̄
auribus.

Credite is rather to be giuen to the
thynges then to the eares, that is to say,
newe thynges that be seue are more
but rayne, than that be hard.

Multæ regum aures, atque oculi.
þynges haue many eares and many
eyes, as who shulde saye, no thyng
can be spoken, nothing can be doon
H. ii. so

PROVERBES

So secretly ayenst kynges & Ruleris
but by one meanes or other at length
it cometh to their knowlege. They
haue eares that lysten an hundreth
myles from them, they haue eyes
esppe out more thinges then men
wold thinke. Wherefore it is wysdom
for subjectes not only to kepe they
princes lawes and ordinances in
the face of the worlde, but also pri
uily, namely sythe Paule wold haue
rulers obeyed euē for coscience sake.

Longæ regum manus.

Kynges haue longe handes. They
can bring in men, they can plucke in
thinges though they be a great
way of.

Malo nodo malus querēdus
cuneus.

To a crabbed knot muste be solingh
a crabbed wedge. A stronge dist
requy:

OR ADAGES.

Item requyseth a stronge medicine. A shrewed wyfe, a shrewed husbande
sheweth tame her. A boysteouse hōse, a
boysteouse snaffull.

Malum consilium consultori pessimum.

Bifou

Cuyll counsayle is wōste to the
ounsaylour. Couſayle is a certayne
holē thynge. And as it ought gladly
be taken when occasiō requyseth:
so it ought aduyedly, purely, and
without fraude to be gyuen when
it nedeth it. Otherwyse without
doubt godes hande woll appere to
the punyfhemēt of him that wō fals-
lyde and gyle hath foyled a thynge
of the holē and dyuine. To this a-
meth Jesus the sonne of Syach
otherwyse called Ecclesiastic⁹. cap.
viii. v. who so ever (sayth he) gyueth
false counsayle: it shall turne vpon

N. III.

bpm

PROVERBES

hym selfe, and he shall not knowe
frome whens it cometh. Here I
thyngke it not amyssle to make rea-
pose of a certayne pleasaunt fable
wryten in Greke, not moche dys-
sentynge frome this purpose, which
is this.

The lyon for debilitie of age be-
yng sycke & for this cause kepyng
her selfe in his denne, all the othe-
beastes accordyng to they duyties
allegeaunce come to loke how they
kynghe doth. Only the foxe absent
hym selfe. Wherefore the wolfe now
espyenge a good occasyon: accused
the foxe of treason vnto the lyons
maiestie, as one that dyspyseth the
kynghe and gouernour of all beastes
and whiche of frowardnes and tray-
toouse hatte woll not with other
beastes visite his maiestie as they
alle

OR ADAGIES.

John allegiaunce requyzed. And hyle the
fore I wolfe was thus accusynge the fore,
the fore preueely cometh in and hea-
th the ende of the wolves com-
playnte.

Fro we whenne the Lyon lok ed
up and espyed the fore, forthwith
he gnasheth with his teath agaynst
her. But she, a space obteyned to
ourge her selfe, thus begynneth to
make her defence. I beseche you syz
lynge, qf she, what one beaste of all
that be here assainbled to visite your
maestrie, is so carefull, is so solicite
seth and busye to do you good, and to
helpe you, as I, whiche haue runne
the shoute euer sythens ye spakened, hy-
ther and thyther to seke counsayl for
your maladye, and nowe at laste I
haue serched out a soueraygne me-
decyne of the phisycens.

M. M.

The

PROVERBES

The lyon heartyng this, streyght charged her to tell what þe medicine was. Truly, quod the fore, þe ye woll flee the wolfe & wrap your self in his skynne, ye shall fynde (say they) ease and reliefe of your Payne. The lyon beyng lyght of credite, forthwith inuaded the wolfe and slew hym, who thus kyld, the crafty fore laughed that the skaunderous & euill counsayle of the wolfe lyghted vpon his owne pate. Let all counsaylours beare this example well in mynde. If they be nothyng moued with fables: Let them at leste be admonysched with the hystory of Aman in the boke of Hester, which is in the byble.

301.

Suum cuique pulchrum.

Every man thinketh his owne thynge sayre. Mans mynde is so infected with the blynd loue of it selfe: that

OR ADAGET.

that thou shalt fynde no man so modest, so ware, so circumspete and lo-
kynge about hym : but in escheyng
his owne thinges he doteth.

*Patriæ fumus igni alieno lus-
culentior.*

The smoke of a mans owne na-
tive countrey, is moche clearer then
the fyre in a straunge countrey. The
countrey wherin we be borne pleaseþ
naturally every man beste, & he lon-
geth continually to se it, to imbrace
it, yea be his owne countre never so
unkynde vnto hym, let his owne cou-
treymen banysche hym, exclude hym
thurst hym out never so spytefully,
yet he can not so indurate his harte,
but he must nedes loue it, desyre to
heate of it, be gladde to be at one w-
it agayne. Whiche thynge therem-
ples of most renouned plos haue

H.v. cvidene

PROVERBES
evidently declared.

Frons occipitio prior

The forched is afore the hynder
part of the hedde. As who shuld say,
The thyng that a man seeth done
afore his face and in his owne pre-
sence is for mooste parte better done,
then that is done behynd his backe.
A certayn man (as Aristotle telleth)
was asked what thing best fedeth an
horse, he aunswere the masters eye,
þythereto perteyneth also the stoyre,
that Gellye telleth. A certayne co-
pulent man and well fedde had a
very leane horse, Now when he was
asked what was the cause that his
horse was so leane: He aunswere
that this ought not to seme any mer-
uayle at al, if he were in better plight
and likinge then hys horse, for as-
muche as he fedde hym selfe, but his
seruaunt

OR ADAGIES:

seruaunt sedde his hōse. These thinges tende all to this ende, that euery man shulde as moche as may be, execute his busynes, his callynge his office by hym selfe and not by vicaires or deputies, as now we se done welnere of all degrees of mē. There be kyngs, there be Cardinalles there be bysshops, prelates, and sundry other officers and magistrates in Christendom, which do al by vicaires and deputies, but themselves lyue in most ydernes and all kyndes of pleasure lyke popes. Wolde god these wolde take exemple of our mooste vigilante prince and soueraigne lord kyng Henry the eyght, who not only setteth vigilant deputies and ministres vnder him, but also loketh him selfe right busily vpon his charge committed vnto hym of god.

Equalis

PROVERBES

Aequalis æqualem delectat.

Lyke delyteth the lyke. Lykenes of
of maners, equalitte of age, simili-
tude in all thinges woderfully knyt-
teth persons togyther and gendreth
frendshyp. We se yonge persones
kepe compante with yonge persons,
aged w the aged, we see lerned men
resorte to lerned, vnthystes do ga-
ther togyther with vnthystes, and
good felowes with suche as be good
felowes, and so foorth.

Simile gaudet simili.

The lyke delyteth in the lyke. Si-
militude (as Aristotle sayth) is mo-
ther of loue. Wherfore where a full
similitude and lykenes in all poy-
tes is betwene ysons, there no doubt
is moste vehement and ardent loue.

Semper similem ducit deus
ad similem.

God

O R A D A G E S.

God alwayes draweth the lyke to
the lyke.

Semper graculus assidet graculo
Alway the Jay sytteth with the Jay
These prouerbes be of one sence.

Figulus figulo inuidet, faber fabro.

The potter enuyeth the potter,
the smythe the smythe. Assuredly
where men exercise one science or fa-
cultie, there comonly the likenes and
similitude of the science or facultie
doth rather gender enuite and harte
brennyng then loue or beneuolence.

Cretensis cretensem.

One false merchaunt deceyueth
an other. The men of Crete were in
olde tyme moche reprooued for theyz
falsheode and deceipte.

Cretiza cum Cretensi.

Practise crafte with the craftie. Of
the

PROVERBES

the vanitie and dissimulation of the
Cretians thaponle Paule also spe-
keth. Thys prouerbe byddeth vs o-
ther whiles to dissemble with dissem-
blers,namely where simplicitie woll
take no place.

Principium dimidium totius.

The begynnyng is halfe the hole.
There be many great dilaiers. Loȝ
they be or euer they can be persuaded
to set vpon an honest acte , so many
perylles they cast . To morow to
morow they saye we woll begynne
but this to morow is euer comming
but never present. Wherfore who so
ever with good courage ventureth
vpon his maters , hath alredy halfe
doon.

Satius est initis mederi q̄ finit.
Better it is to remedye the begyn-
nynges

OR ADAGIES.

nynges then the endes. Stoppe a disease (sayth the poete Ovide) while it is in the commynge. Medicine is sought for to late, when by long continuance of time the disease catcheth ones strengthe.

Audaces fortuna iuuat.

fortune helpeth me of god courage and of audacitie. He that feareth that his matiers shal not haue good successe : shall never bryng his matiers to passe.

Fratrum inter se iræ sunt acerbissimæ.

The discorde of brethern between the selues is most bitter. This to be true we haue many examples out of histories, of Caym and Abell, of Rhamulus and Remus, of Jacob and Esau and of infinite other.

Taurum

PROVERBES

Taurum tollet qui vitulā sustulerit.
He that hath boyn a calfe , shall also
beare a bul, he that accustometh him
selfe to litle thinges, by litle and litle
shalbe hable to go a wey with greate
thinges . One named Milo was
wont euery daye to beare a certayne
wey on his shoulders a calfe, At
length the calf grewe to a grete ore,
his daily exercise made hym styll
hable to beare the ore when he was
now of an excedyng great quantite:
ye se what maystryes vse and prac-
tise worketh

Viuorum oportet meminisse.
We ought to rememb're the lyuyng.
There be many that loue to talke of
dead men, yea and with dead men as
muche as in them lyeth. And if they
go aboute to extend their liberalitie
and

OR ADAGES.

nd to do any good dedes, they had
mer lasshe out they; wicked Mam-
mon vpon the deade, then vpon the
grycke. So lytle regarde they the ly-
pely pmagies of god whom god so
midereth, that what so euer we be-
bowe vpon them, he counteth it be-
lowed euuen vpon hym selfe.

Mature fias senex, si diu
velis esse senex.

ecome an old man betyme, ys thou
wylt be an olde man longe. By this
we be monyshed, that whyle we be
strong and lusty, we cease from ouer
moche labours, and also from suche
nottes, daliaunces, and surfetyn-
ges, as commonly youth desyreth.
þorþ who so cōtynueth in them, shall
fall into age, that is to saye, into de-
bilitie of nature or euer he be ware,
þherfore if he entende to lyue long

I. and

PROVERBES

To lyue many winters an old man
let hym for sake the fonde raggies
youth by tymes. This vndoubtedly
is the true menyng of the prouerbe.
Oportet remū ducere qui didicit.

He oughte to holde the oore that
hath lerned it. That is to saye: Every
man muste practise that science or
facultie that hath ben afore taughte
hym. Let not the shomaker medle
further then his shooes. Lette the
ploughman talke of his plough.

Ex uno omnia specta.

By one consider all, that is to say,
of the proufe of one thyng com-
ture the rest. Of a pece of mens pro-
cedynges gesse the resydue.

Ex aspectu nascitur amor.

Of syghte is loue gendred. No man
loueth the thyng he knoweth not, of
companyng and resortynge togyther
spyngeth mutual loue. And namly
the eyes be lures and baptes of loue.

Bookm

OR ADAGIES.

Wherfore ys thou woll not lone the
thyng that is vnlawfull for the to
lone, absteyne from beholdynge. He
beholdeth a woman (sayth christe)
with a luste vnto her hathe alredy
played an aduowterers parte with
her in his harte. If thyne eye therfore
be an impediment and let vnto the,
plucke it out. Better it were for the
to entre into heue wout an eye, then
with bothe eyes to be caste into helle
yet. Nowe we rede y certayne phis-
sophers euен for this cause (as amon-
ges them Democritus) plucked out
theyr owne eyes, bycause they were
the occasioners & prouokers of all
uyll affections & lustes. But albeit
Christ meant not, y we shuld so dys-
tyme our bodyes & spoyle our selfs
of a membre of the same, which other-
wayes is very profitable vnto
us, yet we chyisten men be so in-
appyced by this commaundemente

PROVERBES

of Christ that we ought not to sa
ken our eyes where it is not lawful,
For better it were to lacke the ope
racion of the eyes & neuer to behold
thinges delectable to the eye, then by
the same to be in daunger of damnation.

Candidæ musarum ianuae.

The doores of þy muses be without
envye, that is to saye, lerned persons
ought frely, gentilly and without
envye admitte other vnto them that
desyre to be taught or informed of
them.

Ad consilium ne accesseris ante,
q̄ voceris.

Cuin not to counsaile afore thou be
called.

Iucundissima nauigatio iuxta terrā,
ambulatio iuxta mare.

It is most pleasant rowing neare the
land, and walkynge neare the see.

Man

ORADAGIES.

Man is moch delited with battellie.

Non est eiusdem et multa & oportuna dicere.

It is not for one man to speake both many wordes and apt wordes. This prouerbe admonysheth vs to eschue muche talke forasmuche as for most part he must nedes faile in his speche that loueth to haue many wordes. To this agreeth the wise man in his prouerbes, where he sayth, that vnto moche speakynge is synne annexed.

Quot homines, tot sentencie.

So many men, so many wyttes, So many heddes, so many iugementes. Thapstle Paule not forgettefull herof aduertiseth vs in his epissle to the Romanes cap. ix. that for the excludynge of contention we suffer every man to abide in his own sense,

I. tit. whose

PROVERBES

Whose couisaille ys our diuines in chy-
stendom wold folow, there shold not
be at this daye so great dissencion in
the churche of maters of small im-
portaunce. For there be many thyn-
ges whiche without daunger of the
chysten relygynge may be unknowen
well ynough.

Feras non culpes, quod vita-
ri non potest.

Blame not, but suffre that can not
be eschued. By these wordes we be
warned that fatall euyllies, whiche
by no meanes can be eschued, be at
the leste waye mitigate and asswage-
ged with pacyence and contentacion
of mynde.

Emere malo q̄ rogare.

I had

ORADAGIES.

I hadde leuer bye, then begge. Her-
by is signifyped that the thynge ob-
tyned with moch sute and prayer is
indeede derely bought. For assuredly
to an honest harte it is deth to begge
unles it be of his specyall frende, of
whom he myght be as bold as vpon
hym selfe, in so moche that he hadde
rather bye the thynge very deare for
his money, then to obteyne it by pe-
nitition at an other mans hande.

Vbi amici, ibi opes.

Wher frendes be, there be goo-
des. By this is meante that fren-
des be better then money, and that
to the sustentation of mannes lyfe,
frendes be more auaylable wythout
money, then money wythout fren-
des. And for this cause amōges the

J. iiiii Scyz

PROVERBES

Scythians (as Lucian declareth) he
was counted the rychest man, which
hadde the sureste and beste frendes:
but nowe ys a man woll haue respect
to the maners of these dayes: we
had nede to turne the prouerbe and
saye, where goodes be, there be fren-
des.

AET. IO. Durum est contra stimulū
calcitrare.

It is hard kykyng ayenst the gode.
It is euyl striuyng ayenst the steme
that ts to faye. It is greate soly to
strugge agaynste suche thinges as
thou cannest not ouercome, or to pro-
voke them, who ys they be stured
maye do the displeasures, or to wa-
ste with gods prouidence, and the
incommoditie whiche thou cannest
not auoyde, by thy impatient bea-
tynge not only not to eschue it but
also to double the same.

Pecunie

ORADAGIES.

Eccles. 10. Pecuniae obedient omnia.
Unto money be al thinges obedient.
This proverbe was never better verified than at this day amonges Christen men whiche nevertheles of profession oughte to despynce worldly goodes.

Veritatis simplex oratio.

Crouches tale is simple, that is to saye, he that meaneth good seythe, goeth not about to colour and glose his communication with paynted wordes. Playne and homely men cal a fyghe a fygge and a spade a spade. Rhetorike and colorynge of speche argueth many tymes a mans mater to be naught.

Tunica pallio propior est.

My cote is nerer unto me then my palle or gown. By thys is signifed
I. v. that

PROVERBEG
that one frende is never vnto a man
then an other is.

Omnis sibi melius esse ma-
lunt, q; alteri.

Every man loueth hym selfe better
then he loueth an other. This is
the sayenge of the poete Terence.
Whether this may stande with chris-
tianes doctrine, whiche byddeth vs
loue our neyghbour as our selfe: let
the doctours and professours of di-
uinite discusse. Soz some there be
that put degrees of charite, and wol
that charitie shulde begynne fyf at
a mans owne selfe.

Multa cadunt inter calicem
supremaq; labra.

Many thynges fall betwene the
cuppe and the vtter parte of the lyp-
pes, or betwene the cuppe and the
mouth. Thoccaſio of this prouerbe
was this.

There

OR ADAGIES.

There was a certayne person cal-
led Anceus, whiche was son to Neptune,
This Anceus in sowyng tyme
of vines, called soze vpon his serua-
utes to applie their wozke, with which
importune callyng vpon, one of his
seruautes beyng euен for werynes
of the laboure moued agaynst his
mayster: Well mayster, q̄ he, as ha-
stely as ye now call vpon vs, it shall
not be your chaūce euer to taste wine
of this vine. After whē the vine tree
dyd spryngē vp happely, & the gra-
pes were now ryppē, the mayster tri-
umphyng & moch reiosyng calleth
for the same seruaunt & comandeth
hem to p̄fesse wyne into his cuppe.
Now when he had the cuppe full of
wyne in his hand, redy to set it to his
mouth, he putteth his sayd seruaunt
in mynde of his wordes, bþþrayding
hem of his false prophetyenge.

The

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The seruaunt then bryngeth forth
this sentece to his mayster. Betwene
the cuppe and the lyppes maye come
many casualties. Whyle the Ser-
uaunt was thus spekyng, and euen
as he was lyftynge vp the cuppe to
his mouthe, beholde the chaunce, so-
daynly cometh runnyng in an other
seruaunt and telleth that a greate
wynde boze is destroyeng of the byne
parde. Whiche tydyinges as sone as
Anceus heareth, forthwith he setteth
downe his cuppe and runneth vpon
the wynde boze, of whome whyle he
was chasyng of hym he was gre-
uously wounded and so dyed.

Let this exemple teache men not
to truste vpon the slyppernesse of for-
tune. For it comonly cometh to passe
that when men thynke them selues
moste sure, they be sonest deceipted.

WIS

ORADAGIES.

Bis pueri senes.

Olde folke are twyse chyldren, or double chyldren. Aristotle in his politykes writeth that after two and fyfty yeares the sharpnes of the wit waxeth blounte and dulle, wherfore comonly frome that tyme men and women growe euery day moze chyl- dyshe and moze, so that when they com ones to extreme age as to foure scoore or there aboutes, they dyffer in wytte and facyons very lytle fro chyldren. I say commonly, for all be not so, but such as exercysse not their memory neyther woll retayne theyz myndes occupied in the practise and continuall exercysse of honest & comly assayzes and busynesses.

Ne Hercules quidem cōtra duos.
Not Hercules agaynste two, that is to say: Though a man never so much
excel-

PROVERBES

excelleth others in strength, yet it
woll be hard for hym to matche two
or mo at ones. And one man may
lawfully gyue place to a multitude.

Vnus vir nullus vir.

One man no man. One man lefte
alone and forsaken of al the rest, can
do lytell good.

Ne sutor vltra crepidam.

Let not the shomaker go beyond his
shoe. Plinie reherseth this hystorie.
When the most kynynge and excel-
lent peynter Apelles had made any
goodly and excellent pece of woxke,
he was wont to set it out towardes
the stretes syde, that men might loke
vpon it and talke theyz fansies of it,
and he hym selfe wolde lye luryng
in a corner to heare mens iugementes
and what faultes were found in his
woxke, to thintent yf there were any
chyng amys he might amende it. A-
monges

OR ADAGES.

monges other there cam to the stall
where his wōke stode out to be seen
a shomaker, which bewyng well the
picture , anon espyed a faulte in the
shoes that there lacked a latchet.

Apelles ayenst the next dage amen-
deth the fault. The next day the sho-
maker cometh againe, and takyng
a litle pryde that he had sounde a
faulte in so kunningg a mans wōke,
begynneth to fynd an other fault in
the legge . Apelles not suffcyng his
talwernes cryed out vnto him . Let
the shomaker not passe the shoe. Cer-
tes every man ought to medle no
further then he can skylle of. Every
man(sayth Aristotle) is a mete iuge
of that he himselfe is lerned in . For
he sayeth a blynd man ought not to
dispute of colours . And therfore
Mutuinitilian wryteth that sciences
hulde be happy, if only artificers
micht iuge of them.

Requie-

PROVERBES

Ne quicq̄ sapit qui sibi non
sapit.

He is in wayne wyse that is not wyse
for hym selfe. This prouerbe howe
true it is, I wol not dispute, but certeyn
I am, that the men of our tyme kepe
this sayenge so iompe, that he is not
counted worthy to be called a man
whiche by any meanes can not seke
his owne auantage.

Dicendo dicere discunt.

By speakyng men lernc to speake,
by wrytyng men lerne to wryte, by
syngyng to synge, briesly euery scy-
ence or facultie is gotten by lernyng
of the same.

Nunq̄ ex malo patre bonus
filius

If an enyll father commeth never a
good chylde,

Mall

ORADAGIES.

Mali corui malum ouum.

Of an euyll rauyn an euyll egge,
These two proverbes be of one mea-
nyng. Of euyll is engendred euyll.
The chyld for moste parte foloweth
the fathers steppes. An euil tre (saith
Chrysste) can brynge forth no good
frute. Our foreparents Adam and
Eue were for theyr transgression de-
prived of originalt justice, of the true
feare of god, of the true & pure loue
of god, of the true & perfytte know-
lege of god. &c. Wherfore all we
that be spronge of them, can not but
be lykewyse spotted and natually
corrupted with the same vices.

Qualis vir talis oratio.

As the man is, so is his talke. If
talke of honeste men is honestie, the
talke of knaues is knauctye.

S. Tac. 10

PROVERBES

Facile cum valentus , recta con-
silia ægrotis damus.

Whan we be haple , we easely gyue
good counsailes to the sycke. Thys
sentence of Terence is not moche
vnylike the wyse aunswere of Tha-
les the sage, who beyng demaūded
what is the most harde thyng to do:
aūswered, to know thy selfe. Agayne
when the same Thales was demaū-
ded what is the easiest thyng of all;
he aūswered, to gyue good coun-
sayle to an other.

Quæ supra nos nihil ad nos.

The thynges that be aboue vs , be
nothyng unto vs. This was the
sayenge of Socrates as in an other
place is shewed. But this sayenge
we maye also turne the contrarie
to saye. The thinges that be vnder-
neths

ORADAGIES.

nethe vs apperteyne nothyngē unto
vs. for as we ought not curiously
to enserche what thynges be doue in
heuen: so is it no lytell folye curi-
ously to seke what is done vnder the
erthe. And as it becommeth not
Jacke Strawē to reason of p̄inces
matters, so agayne it is not semyng
for persons of honest hauour to be
to busye in euery tryflynge mater.

Optat ephippia bos piger, optat
arare caballus.

The flaw ore wisschet for the saddle,
and the geldynge to eare the ground.
Roman is contented with his lotte,
the courtier wolde dwell in the cour-
trey, the dweller in the courrey wolde
be a courtier, the bachiller wisschet
 hym selfe maried, agayne when he
is maried he wolde be vnnatiued.

K.ii.

Mosse

PROVERBES.

Nosce te ipsum

Knowe thy self. Plato ascribeth this
diuine sentence vnto Apollo. But
whose sayng so euer it was, certes it
is both true and godly and worthy
of Chisten me to be boþne cōtinually
in mynd.

Ne quid nimis.

No thyng to moche. There is (sayth
Horace) a measure in thinges and
certayne lystes ouer whiche and on
this syde whiche, the ryghte can not
stand. Measure no doubt is an high
treasure. Some can not do but they
ouer doo, either in the redresse of the
abuses in the church they wyl runne
to farre and quyte and cleane take
awey all honest ceremonyes, traditi-
ons and lawes, or elles in the mayn-
tenyng of that is honeste they woll
without choise stiffely defende yea &
kepe styll in their churches all custo-

mes

OR ADAGIES.

mes ceremonies and traditions be
they neuert so detestably abused and
goon from the fyſt institution. So
hard it is to kepe that golden medior-
critie whiche the sayd Poete Horace
full wittyly describeth,

Sponde, noxa praesto est.

Be suretie for an other and harme
is at hand. What losse what vitter
vndoyng commeth by suretyshyppe
who knoweth not? Albeit I graunt a
man must beare with his freend and
in case of necessitie also with the poore
and nedye.

Non omnes qui habent citheram,
sunt citharēdi.

All that haue harpes be no harpers.
Outward signes many tymes de-
ceyue men. All that haue the gospell
hangyng at their gyrdles be no gos-
peliers.

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spellers. Now agayne all that dis-
prayeſe the lewde ſaſeyons of the go-
ſpellers be not foorthwith pharifees.
We ought not to iudge accordanſe
to the outwarde apperaunce of thyn-
ges.

Simia simia est, etiam si aurea
gestet insignia.

An ape is an ape althoughe ſhe
weare badges of golde. This pro-
uerbe aduertiseth vs that the orna-
mentes of fortune doth not chaunge
the nature of man or woman. The
occayon of this adage (as telleth
Luciane) came hereof. A certayne
kyngē of Egypte kepte vp a nom-
bre of Alpes and caused theym to be
taught the fourme and way of daū-
ſyngē. So lyke as no beſte appro-
cheth

OR ADAGIES.

cheth nerer to þ sygure of man, then
the Ape: so is there none other beast
that eyther better or more wyllyngly
counterfeyteth mans actes, gestu-
res, and fascyons then this beaste.
Beynge therfore anone taughte the
feate of daunsynge: they beganne
to maske, cladde in purple robes,
with visours on theyz faces. Thus
of longe tyme this gorgyouse sighte
delyted excedyngely the kyng and
his lordes and ladyes, tyll at laste a
mery felowe bryngynge preuyly in
his bosome a good sorte of nuttes,
dyd caste them in the floore amon-
ges the maskers. Here soorthwith the
apes so soone as they sawe the nut-
tes, forgettyng theyz daunsynge
beganne to shewe what they were
and of daunlers retourned in to
Apes, and tearyng asunder theyz

B. III. vii.

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bisours and maskynge apparell
skambiled and went togither by the
eares soþ nuttes not without great
lawghyng of the lokers on. It is to
be feared that at this day there be in
Christendome many apes(that is to
say counterfeiters which by a greke
word we commonly call hypocrites)
Decked in purple badges and cogni-
saunces, that is to wit, whiche beare
outwarde signes & badges of greate
sanctunonye as though he they were
lambes but inwardly they be rau-
nouse wolues.

Artem quæuis alit regio.
Art oþ kunninge euery courey nou-
tysheth, that is to say, kunning men
and suche as haue any facultie or
sciéce, whether so euer they goo; they
shall lack no liuyng. Cunnyng(they
say) is no burthen. It neither can be
taken

ORADAGIES.

taken from the by theues, and into
what parte of the wold so euer thou
goest, it foloweth the. Suetonius
wryteth that it was shewed before
vnto thempetour Nero by his astro-
nomers that the tyme shulde come
whē he shuld be put out of þe empire
by reason wherof he gaue himselfe
moche the more egerly vnto þe studie
of Musickē in so moche þe he became
very excellent, & then he was wante
to haue oft in his mouth the said p̄ro-
verbe. And he esteemed it the fowlest
reproche that coulde be vnto him to
be called an euyl harper or player v-
pon instrumentes. The same thyng
also (as in my fyſte boke is mencio-
ned) did happen vnto Denise kynge
of the Syracusans, whitch after that
he was thrust out of his kyngdome,
came to Corinthe and there did sett
þa schole & taught chilđern letters

b, v and

PROVERBES

¶ musicke. for this cause amonges
the Greakes is art or knyng called
the port or haue of necessite vnto me
mostall, þ is to say, the onely refuge
in pouerty. Wherfore so many as be
wise, though they haue abundaunce of
worldly goodes for the tyme present,
yet let them not neglect honest actes
neither yet be recheles i bringing vp
their childre, & putting the to lernig,
or some facultie, wherby yf fortune
fayle they may yet get them a liuing

Omnium rerum vicissitudo est.

There is an alteratio of all thynges
This sentece of Terence signifieth
þ in humayne thynges nothyng is
þpetuall, nothing stable, but al thin-
ges passe & repasse euē like to the eb-
þynge & flowynge of the Ocean see.

Iucunda vicissitudo rerum.

Chaunge of thynges is pleasaunte.
þoþere varietie of thynges is not
mans

OR ADAGIES.

mans mynde anone shall ware very
and dull. For assuredly suche is the
nature of thinges, so great lothsome-
nes there is of mans sense and appe-
tite that nothyng can be so swete but
shalbe lothed and abhorred yf it be
any longe whyle vsed. Nothyng is
so galaut, so excellēt, that can longe
content the mynde. And therfore the
poet Iuuenal w̄riteth very hāsemly
voluptates commendat ratiōr vſus
that is to wyt, Al seldom vſe of plea-
surs maketh the same the more plea-
ſant. Shyft & varietie hath so great
force in euery thing þ by reaso of the
newnes, otherwhiles thinges that be
not al of þ best do please me very wel

Nosce tempus.

Knowe tyme. Opportunitie is of su-
che force that of honeste it maketh
vnhoneſte, of damage auantage,
of pleasure greuaunce, of a good
turne

PROVERBES

turne a shrewed turne, and contrary
wyse of vnhonest honest, of auantage
dammage &c. and bresly to con-
clude it permuted the nature of all
thinges. This opportunitie or occa-
sion (for so also ye maye call it) in a-
uenturyng and finishyng a busines:
doubteles beareth the chief stroke, so
that not withoute good skylle the
panning of olde tyne counted it a di-
uine thynge. And the picture of it in
this wise they described. They made
her a goddesse standyng w^t fethered
feete upon a whele and turning her
selfe aboue the cercle therof moste
swifly, beyng on the fourmet part
of her hed all hearye & on the hynder
parte balde, so þ by the fore part she
may easly be caughte, but by the
hynder parte, not so.

Male parta male dilabuntur.
Enyll gotten, enyll away. It is com-
monly

ORADAGIES.

monly seen by the hyghe prouidence
of god þ goodes vnlaufully gotten
banish away, noman knoweth how.

Occultæ musices nullus respectus

Musyck hyd is vntregarded. Haue a
man never so excellent lernynge or
knowlege in any feate, yet yf he be
not knownen, he is had in no p̄rice. A
lyke thyngē is rad in Ecclesiastico
cap.xx. Of wylisme hydde, and of
treasure cast in a corner commeth no
profite.

Vna hirundo non facit ver.

It is not one swallow that bryngeth
in somer. It is not one good qua-
litie that maketh a man good. Swal-
lows be a token of the begynnyngē
of somer yet one swallow is no sur
token, so of all other thinges.

Bequalem

PROVERBES

Acqualem tibi vxorem quere.
Seke the an egall wyfe, that is to
wytte, one that is not aboue thyne
estate.

Altera manu fert lapidem
panem ostentat altera.

He beareth a stone in the one hande,
and breade in the other. **S**uche per-
sons be in Englande not a fewe.

Bis dat, qui cito dat.

He gyueth twyse, that gyueth by-
tymes. **H**e that dothe a man a good
turne quyckly and without delaye,
doth hym a double benefyte.

Honos alit artes.

Honour nourysheth or mayntaineth
kunnynghe, Be a man never so excel-
lent

OR ADAGIES.

lent in any science or feate, yf he be nothyng p^romoted or set by, anone he is discouraged, yea and all they that be studentes of the same, be in lyke wyse dyscouraged. On the contrarye parte lette cunnyng persons be had in honest reputation and be worthyly p^referred, anon ye shall se bothe theym and other by they^r example contende and stryue who may excelle other.

Multis ictibus deiicitur quercus.

With many strokes is an oke ouerthowen. Nothyng is so stronge, but by lyttell and lyttell it maye be brought downe. Wherfore yonge men ought not to be dyscouraged by the greatnessse of an enterpryse, so it be honest, for by contynuaunce, semel neuer so harde, it maye be reclaymed and ouercome.

Dives

PROVERBES

Dives aut iniquus est aut ini-
qui hæres.

A ryche man is eyther wicked or a
wycked mans executour or heire.
This proouerbe S. Hierome himself
vseth How true it is not only exper-
ience teacheth, but our leder and ca-
pytayne Christe also in his doctrine
declareth vnto vs whiche because he
wold fraye vs from þ wicked Mam-
mon sayth that a camell shall soner
go through a nedles eye, then a rich
man entre into heuen. Meanyng
that it is excedyng hard for suche as
slove in wordly goodes to haue a
mynd vntangled with the same, and
so to beare themselues vpright to-
wardes god and man. yet I woll not
gaynsay but a man may be ryche and
not put his confidence in his riches as
Dauid Job, Abraham and many o-
ther Patriarches were,

Satius

OR ADAGES.

Satius est recurrere, quam
currere male. A3

Better it is to runne backe agayne,
then to runne forth amysse. Many be
either so shamefast, or els so stiffe in
theyz owne opinion þ they had leuer
runne forth stylly in errour and out
of the wey, then to apply themselves
to better & moze holsom counsailes.

Merx vltronea putet
Profered ware stynketh. Seruyce
that is wyllingly offered is soþ most
parte to be suspected.

Annofa vulpes haud capitur laqueo
An olde foxe is not take in a snare
Long experiance & practise of wily &
subtile felowes maketh that though
in dede they be great iuggelers, dis-
semblers and, pypule workers of fall
L. hode

PROVERBES

hode yet they can not easely be taken
in a trappe.

Summum ius, summa iniuria.

Extreme lawe is extreme wronge.
This is to saye, then moste of all
men swarue from ryghte and equi-
tie: when they moste superstitiously
lycke to the letters of lawes not re-
gardingynge thintent of the makers.
For this is called summum ius, that
is to saye, the extremite or rigour
of the lawe, when all the stryfe and
contention is of the wordes of the
lawe without anye respecte to the
meanyng and purpose of the lawe
makers. This fondnes of some
superstitious lawyers doth Marke
Tully copiously and pleasauntely
allude in his Oration for Murena.

OR ADAGES.

Vir fugius & denuo pugnabit.
A man that fleeth woll also fyghte
agayne.

Bonę leges ex malis moribus
procreantur.

Good lawes be gendred of euyll ma-
ners. Lawes (as testifieth thaponstle
Paulc) be not made for the ryghtu-
ouse persons, but for horenongers,
aduowtrers, theues, traytours, man-
scers, and suche other. If all were
good we shulde nedē no lawes.

Corrumpunt mores bonos
colloquia praua.

Naughtye communications spyll
good maners. This prouerbe decla-
reth that commonly we proue suche
as they be with whome we be con-
uentant.

L.ii.

Magd.

PROVERBES

Magistratus virum indicat.

Auctorite declareth a man. The
meanyng of this prouerbe is this,
that in a priuate lyfe, where no rule
is boyn, a mans disposition & ma-
vers be not espyed. But let hym ons
be put in office and auctorite, so that
in maner he maye do what hym lu-
steth: anon he sheweth hymself what
he is. Epaminondas properly tur-
ned the prouerbe the contrary wye.
For when the Thebanes of spye
had put hym to a very vile offyce in
the citie, he despyseth it not, but with
suche diligence executed the rowme,
that where as before, it was coun-
ted an offyce skace honeste, nowe it
was had in hygh reputation. And to
suche as metuayled why he wold
take so dysworshypfull an offyce up-
pon hym, he aunswere in this wyle,

Non

OR ADAGIES.

Not only a rowme or office declareth
the man, but a man declareth the of-
fyce.

Conscientia mille testes.
The conscience is a thousande wyt-
nesses. Nothyng so moche accuseth
a man, as his owne conscience.

Festina lente.

Make slawe haast, or haast slawly.
This is as moche to saye as temper
thy haast with slawthe. If ye lyste to
knowe more of this proverbe moste
wozthy continually to be borne in
mynde, reade the **Chiliades** of Eras-
mus.

Difficilia, que pulchra

Harde or difficile be those thynges
that be goodly or honest. This sen-
tence of the wyse man Solon decla-
reth vnto vs that the waye of hone-
stie, of vertue, of renowme is vnea-
sye, paynesfull, leopardouse, harde.

L. iii. which

PROVERBES

whiche thinge also teacheth vs our
Guyde and sauour Christe sayenge
that narowe is the waye whiche leadeth
deth to lyfe. Wherefore let not the
difficultie or hardnes of the thynges
withdrawe vs from honeste enter-
prises.

Nemini fidas, nisi cum quo prius modum
salis absumeris.

Truste no man onerles thou hast
fyre eaten a busshell of salte with
with, Without sayle it is harde at
this daye to mete with one whome
thou mayste truste in all thynges.

Multas amicitias silentium dirimit.

Silence breaketh many fren-
shys. This adage amonisheth vs
that with ofte accompanieng, and
frequent speakynges vnto, familiari-
ties & frenshys be both gotten &
meynteyned, & agayne w^e absence &
leauyng of, they be comonly broken.

Miud

OR ADAGES.

Quod in animo sobrii est, id est
in lingua ebrii.

The thing that lyeth in a sobre man
harte, is in the tongue of the dron-
karde. Dronken folke can kepe no
counsayle. Wherfore it is wysdome
both to kepe thy self from that vice,
lest thou vitterest in thy dronkennes
the thyng, that afterwarde shall re-
pent the, and also not to kepe compa-
nye with suche noȝ to disclose thy-
hart to them that be subiecte to this
soule vice, leste they happen to turne
to the displeasure.

Occasione duntaxat opus

improbitati.

Lewdnes lacketh but occasion. Wic-
ked and vngodly persons maye well
for a tyme dissemble, but when any
occasion is gyuen them: forthwith
they appere in theyȝ likenes, & shewe
themselues what they be.

L.iii, Alma

PROVERBES
Ama tanq̄ osurus, odiſis
tanq̄ amaturus.

Loue as in tyme to come thou shuldest hate, and hate as thou shuldest in tyme to come loue. **F**orasmoch as there is no man, be he neuer so moch thy frende, but maye be thy foo, and agayne, no man be he neuer so moch thyne ennemye, but hereafter maye chaunce to be thy freende: It is the propertie of a prudent and wyse man, so to tempre his affection as well in loue as in hatred, as he susteyne no incōmoditie by the same. To this prouerbe agreeeth also this common sentence. **I**ta amicum habeas, posse ut fieri inimicum putes. that is to saye, **S**o vse thy freend, that thou thyngke he maye be thyne ennemye. **N**ow though christianitie requireth of vs a perfecte loue of our neyghbour and forbyddeth all suspition:

pcj

OR ADAGIES.

yet we are not by the same commiss-
ded to cōmunicate our secrete coun-
sayles and thaffections of our hart,
to all men alyke. And agayn though
we ought to hate no person no not
our most bytter enimies, yet the frayls
tie of mans nature is so greate, and
thoccasions be so many on both pat-
ties to be gyuen, that a man oughte
in this case to distrust hymselfe, and
as he oughte in thynges not p[ro]ce-
dye accordaninge to his desyre loke
and hope for better, so it is wylsdoine
in p[ro]speritie when all is as thou
woldest haue it, to feare and suspecte
the worse.

Ignis, mare, mulier,
tria mala.

Typ[us]. See, woman, thre euyls. what
thyng[us] is moxe daungerouse then
tyer? what more perilouse then the
ser[er]e? and what moxe cōberouse then

L.b. a

temina, flama, fratre, tria dāna nocina
Vocantur.

PROVERBES

Shewed byfe:

Exercitatio potest omnia.

Exercyse can bryng to passe al thyngeſ. Nothing (sayth ſeneca) is fo-
difficile and harde but mans mynde
can ouercome it, and continuall p̄ac-
tisynge brynge it into an acquayn-
taunce. There be no affections ſo
wyldē, ſo vncly, but diſciplyne and
awe maye tame them. What thyng
ſo euer the mynde commaundeth ſhe
obteyneth. Some haue accuſtomed
them ſelues neuer to laughe. Some
haue forbydden them ſelues wyne,
Some bodyly luſt &c.

Fallacia alia aliam trudit.

One diſceyt dypueneth out an other.
As we ſe one nayle dypuen out with
an other nayle, ſo many tymes one
crafte and gyle expelleth an other.

Sene

OR ADAGIES.

Sera in fundo parsimonia.

It is to late sparynge at the botome
This sentence of Seneca is woz-
thy to be wryten vpon the doore of all
stooze howses, of all coütynghouses,
þþo all kaskettes, al vessells of wyne
or suche lyke thynges. It admonys-
þeth vs to spare by tyme and not
to folowe the common sorte of these
prodigall yongkers, whiche when
they þ landes and goodes be fallen
into they þ handes thynke there is no
botom of they þ fathers bagges and
cofers no; no boundes of they þ lan-
des.



Amicus magis necessarius, q
ignis & aqua.

A freed is more necessarye than
ether fyre or water. Alluredly
home

PROVERBES

how necessarte, trustie, and faythful
frendes be: is then at laste knownen,
when a man hath nede of theym.

There is no person, be he never so
tyche, never soo myghtye, never so
moche in his princes fauoure, yea
thoughe he be hym selfe a prynce, a
kyng, a kesar, but nedeth the ayde
offise & seruice of frendes. For lyke
as without fyre and water mans life
can not consiste, so neyther without
the vse, familiaritie and seruice of
familiars, whome the Latines even
for this selfe cause calle necessarios,
and amitie or frendshyppe they call
necessitudinem. Wherfore the pro-
uerbe meaneth that two of the gret-
test comodities that can be are gathe-
red of frendshyp, that is to wit, plea-
sure & profitte. For there is nothyng
neyther more delectable or therfull
then is fyre, neyther more profitable
then

OR ADAGIES.

is water.

Quam quisq; norit artem, in
hac se exerceat,

Let euery man exercyse hym selfe in
the facultie that he knoweth. Let the
kobler medle with clowtynge his
neyghbours shoes, and not be a cap-
tayne in a felde, or medle in materis
concernyng a common wealth. Let
them iudge of controuersies in the
chysten religion, that be lerned in
the same, and not euery Jacke plow-
man.

Iniquum petendum, vt
equum feras.

Aske that is vnreasonable that thou
mayste beare awaye that is reasonable.
If thou wylte begge an ooke of
thy frende, aske twentye or an hundre-
deth ookes. This craft oure mer-
chaunt men & other that sell what so
ever ware it be, knowe well ynough.

Foz

PROVERBES

Foryf thou cheapest any thynge of them, forthwith they woll not be ashamed to aske double or treble the price of it. If they do it bycause the cheaper shulde be the moze willynge to giue the reasonable and due price, it maye perchaunce be suffred, but yf they do it of a mynde to circumuent and deceyue the ignoraunt and simple persons and to make them to beleue that the thynge is of moch moze value then in dede it is, surely the crafte is deuelyshe, intollerable, and farre vnmete for chyfsten personnes.

Quot seruos habemus, totidem
habemus hostes.

Look howe many bondmen we haue
and so many ennemis we haue.
Euery man naturally desyjeth to be
at lybertie, and therfore he can not
but hate in his harte, those that kepe
hem

OR ADAGIES.

hypm in bondage. And this is the cause why also tyraunes that of their subgiettes make bondmen be so abhorred, so detested & cursed of them & at laaste they conspyre all togyther to expulse them, as infinit examples in Cronicles do testifie,

Optimum est aliena insania frui.

It is beste to vse an others mannes madnes. Now we vse, enjoy, or take the commoditye of other mennes madnes, when the thyng that other men do rashely or folishly, we apply to oure profytte, pleasure, and commoditie.

·Ingens telum necessitas.

Necessitat is a soze weapon. This prouerbe is diuise wayes to be besyed.

Zucundis

PROVERBES

Iucundi, acti labores.

Labours ones done, be swete. Assuredly this is naturally ingrauen in euery mortal person, that after paynfull labours and perylles the remembraunce of the same is vnto hym ryght pleasaunt.

Homo bulla.

Man is but a bubble or bladder of the water, As who shuld say nothing is moze fraile, moze fugitiue, meylyghter than the lyef of man.

Furemque fur cognoscit, &
lupum lupus.

The thefe knoweth the theife, & the wolfe the wolfe. One false harlotte sonest knoweth an other.

Ante quod incipias consulto, ubi consulueris, mature facto opus est.

Homo bulla. nescit fragilitatem suam
neque mantinet suam vita sominib.

OR ADAGIES.

Multæ manus onus leuius
reddunt.

Many handes make the burthen
lyght.

Sine Cerere & Baccho friget
Venus.

Without meate and drincke the lust
of the bodye is colde. The best waye
to tame carnall luste, is to kepe abu-
nance of meates and drinckes. Ce-
teris amonges the Banymys was ta-
ken for the Goddessle of corne. Bac-
chus for the god of wyne, and Ve-
nus for the goddesse of loue.

Egroto dum anima est,
spes est.

The sycke person whyle he hath lyfe
in hym he hathe hope. So swete a
thyng is lyfe.

¶.ii. No.ii

PROVERBES
Hostimentum est opera pro
pecunia.

Seruice is an acquitatle for money.
He þ for my seruice or trauell giueth
me money, is recōpensed I owe him
nothynge. His money is no better
then my seruice.

Nec omnia nec passim nec
ab omnibus.

Neither all thinges nor in all places
nor of al me. This prouerbe teacheth
vs that in takynge of rewardes we
shewe our selfe not only shamefaste
but also circumspecte. For there be
some thinges, which it is not seming
for a man to take. There is also a
place, a tyme, when it were moche
better for one to refuse the gyfte that
is offered then to take it. And agayn
there be some of whome it is no ho-
nestie to receve any gyfte.

Tempus

O R A D A G I E S.

Tempus omnia reuelat.

Cyme discloseth all thynges. No thyngis couered but shall be reueled, nothinge is hyd that shall not be knownen, sayth Chyoste.

Quo semel est imbuta recens seruabit odorem, Testa diu.

A vessell woll kepe longe the sa-
uour wherwith it is fyoste seasoned,
For this cause Quintilian counsay-
leth vs forthwith euен froine oure
youth to lerne the best thynges, syth
no thyngis stypketh moze fastly, than
that, that is receyued and taken of
pure youth not yet infected with per-
uerse and crooked maners or opinionis.

Nemo mortalium omnibus
horis sapit.

No man in the woldis wyse at all
howres. It is onely belongynge to
M. III. god

PROVERBES

god and properly due vnto hym, neuer to commytle folye. There is I saye naman but other whyles doreth but is deceyued, but pla yeth the sole though he leme neuer so wise. When I saye man I except not the wominā,

Sūj cuic̄ mores fingunt
fortunam.

A mans owne maners do shape his fortune. Men commonly when any aduersitie chaunce, accuse fortune, or when they se other men to prosper well in theyz maters, they saye it is theyz fortune. So they laye all togynher vpon fortune, thynkyng there is suche a thynge called fortune that ruleth all. But surely they they are hyghly deceyued. It is theyz owne maners, theyz owne qualities, tetches, conditions, and p̄cedynges

signdisq̄ ih̄m m G

OR ADAGIES.

cōynges that shape them this for-
tune, that is to saye, that cause them
yther to bē sette forwarde or back-
warde, eyther to prosper or not to
prosper.

Dies adimit ægritudinem.

Tyme takethe awaye greuance.
There is no displeasure so greate,
no hatred so impotent, no sorowe so
immoderate but tyme asswageth it.

Ne puerο gladium.

Committe not a swerde to a chylde.
Who so euer putteth a chylde, or a
folysshe and ignoraunte personne
(whiche in dede dyffereth nothyng
from a chylde) in authoritie and of-
fice committeth a swerde to a chylde.

M.uit.

All

PROVERBES

Soul be it I stondie in these proverbes
to be shorte, yet it becommeth no man
an English man and the bynges ser-
uaunt to passe ouer with silence the
chynge that Erasmus beynge a stra-
unger vnto vs vouchesaued here to re-
comme of the most prudent and excel-
lent kyng Henry the vii, fa-
ther to our most dread souerayne lord
that nowe is. This excellent kyng
(sayth Erasmus) beynge a prynce of
a very sharpe iugement and also one
that had a wonderfull grace in gy-
wyng of mytir & quyche aunsweres,
when on a tyme he hadde herde a cer-
taine doctor of diuinitie preach
whiche was one of the secte of those
that they calle mendicaunt fryers, a
the fryer had spent his hole sermon
in ragyng out with open mouth
like a madde man agaynst the lyfe
of princes (so there be some that by
this

OR ADAGES.

it's way seke to gette them a name.)
was asked how he lyked the fyers
re chynge: Truly, by th' kyng,
he thought that a naked swerd was
omytted to the handes of a madde
man.

Vulpes non iterum capit laqueo.
The fore is not eftsones taken in a
snare. He that wyls is, woll not the
seconde tyme stumble at the same
stone.

Mendici pera non impletur.
A beggers scryppe is never fyllid.
They that haue a beggers hatt, the
more thou gyueste them, the more
woll they craue.

Simiarum pulcherrima deformis est.
The fayreste of Apes is foulie,
but that of the owne kyndis is vn-
onell, can not be honeste. To be a
kyndis, to be an harlot, is vn honest

M.D. of

PROVERBS

of the selfe nature, wherfore in what
soever person it be or after what sort
it can not be made honest. Sembla-
bly it is to be iudged of all other
thynges,

Exiguum malum ingens bonum.

A lytle euyll, a great good. Of a ly-
tle incommoditie and labour others
whyles is gathred most greate and
hyghe comoditie. To this agreeeth
the excellent sentence of Musonius
that Iulius Bellus remembret in
his. xvi. boke, whiche is this.

If thou do any honest thyng with
labour, the labour goeth awaie, the
honestie remayneth. But ys thou
do any dishonest thyng with ple-
asure, the pleasure goeth awaie,
dishonestie remayneth.

39045

STC 23711a The Garden of Wysdom
23713 The second Booke

Before this volume was taken apart for rebinding (by R. Lunow) it was in calf of ca. 1800, the boards detached, backstrip damaged. While it was in sheets I collated it as follows:

23711a: E5-8, F⁸(-F8). The title, being a facsimile, is not included in this collation. F1 and F5 are signed E1 and E5.

23713: A-C⁸ D⁸(-D8) E⁸(-E1)
F⁸(-F1) G-L⁸ M⁸(-M1,6,7,8).

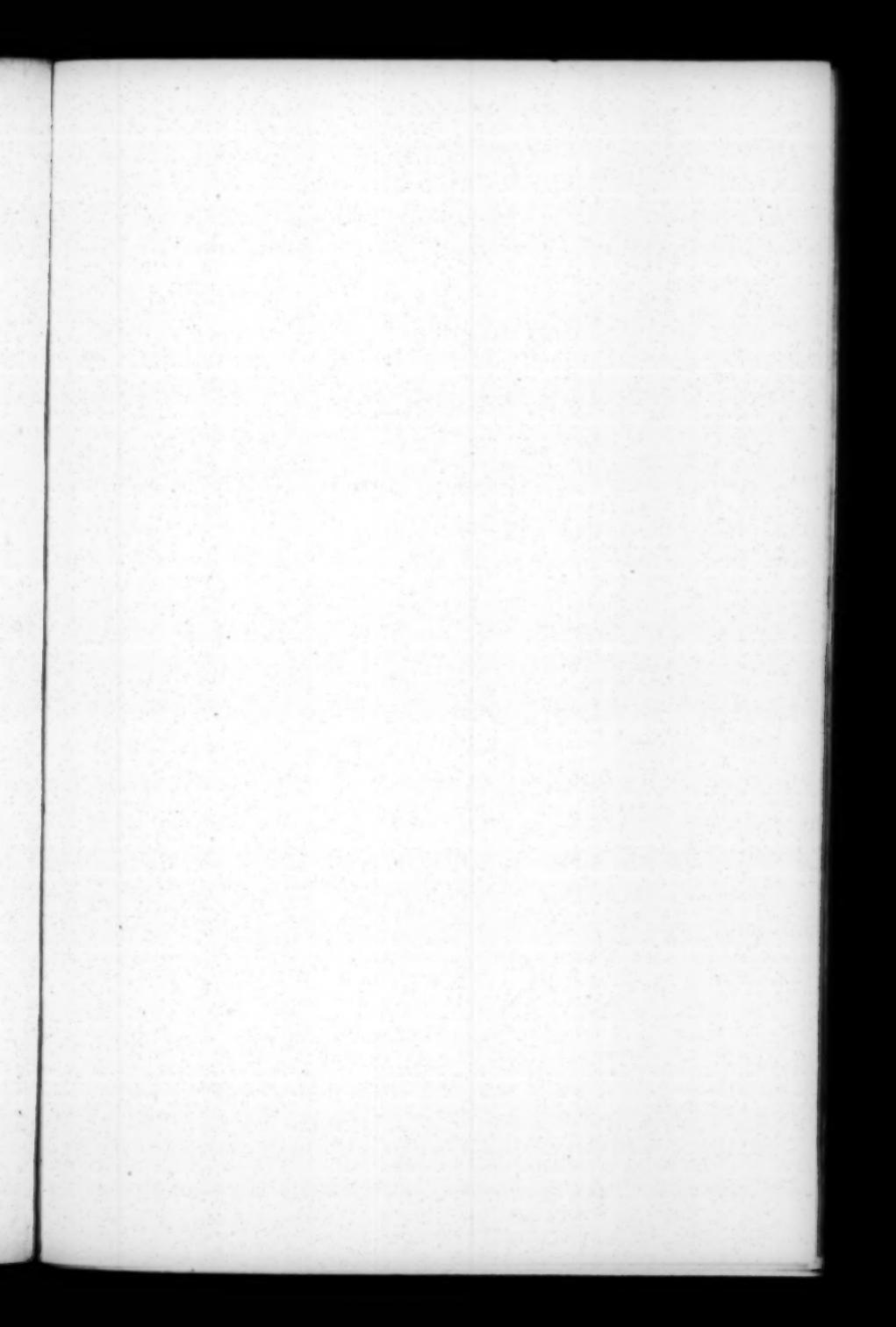
All outer pairs of leaves (\$1:8) were inconjugate (though apparently once conjugate) except G1:8, likewise D2:7, G2:7, I2:7, L2:7, L3:4, and M4:5.

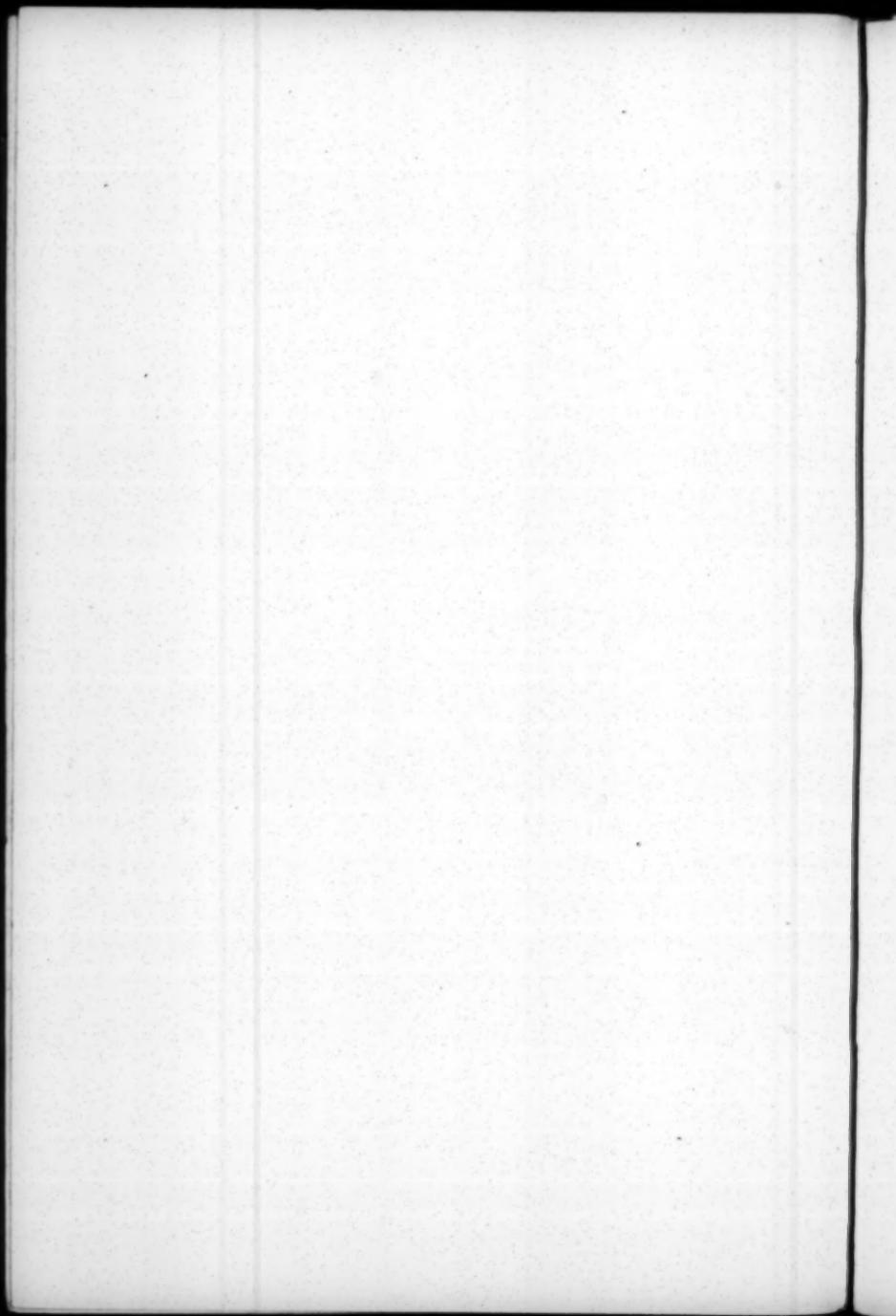
20 Au 62

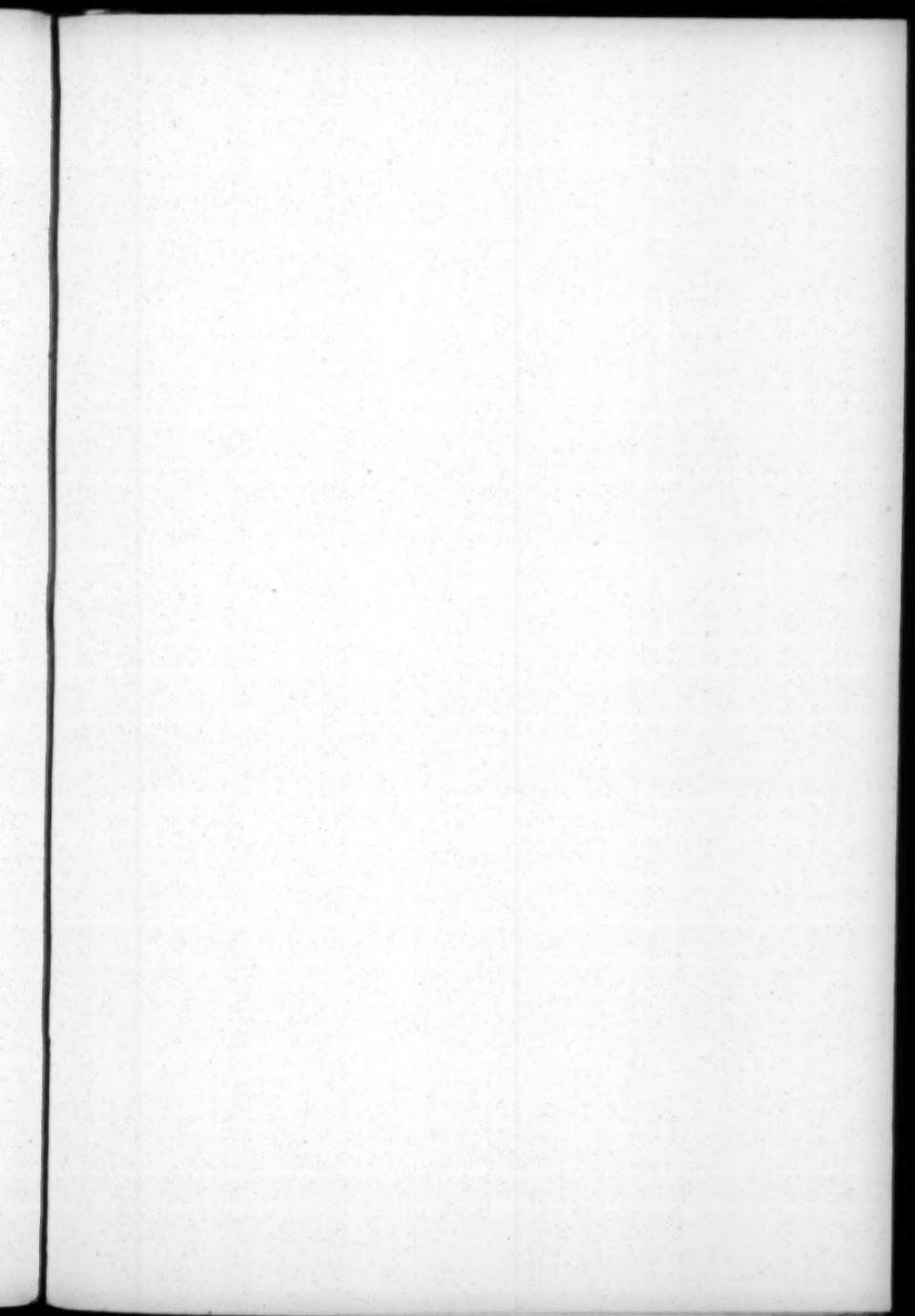
665

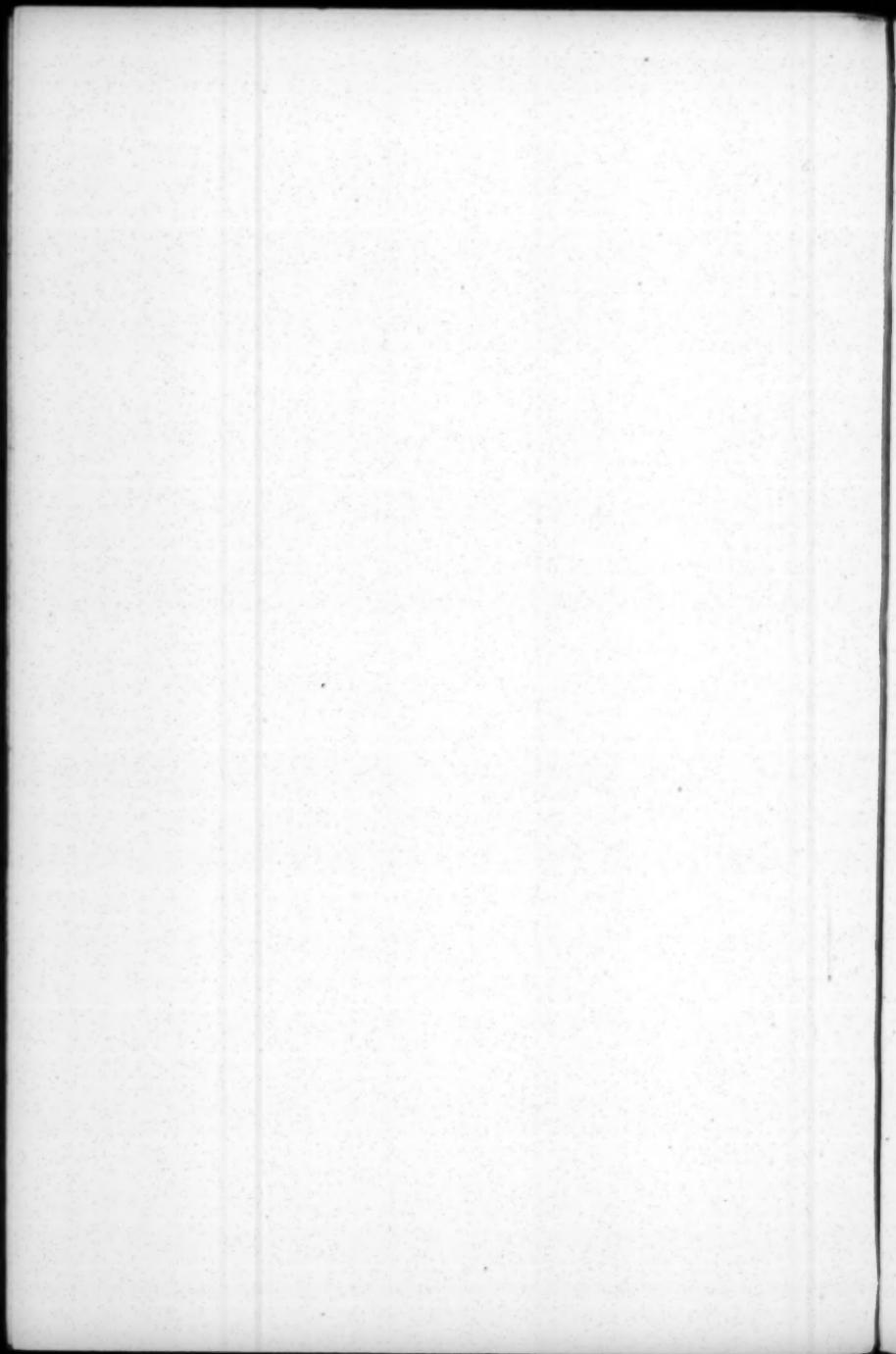
Not the same handwriting.

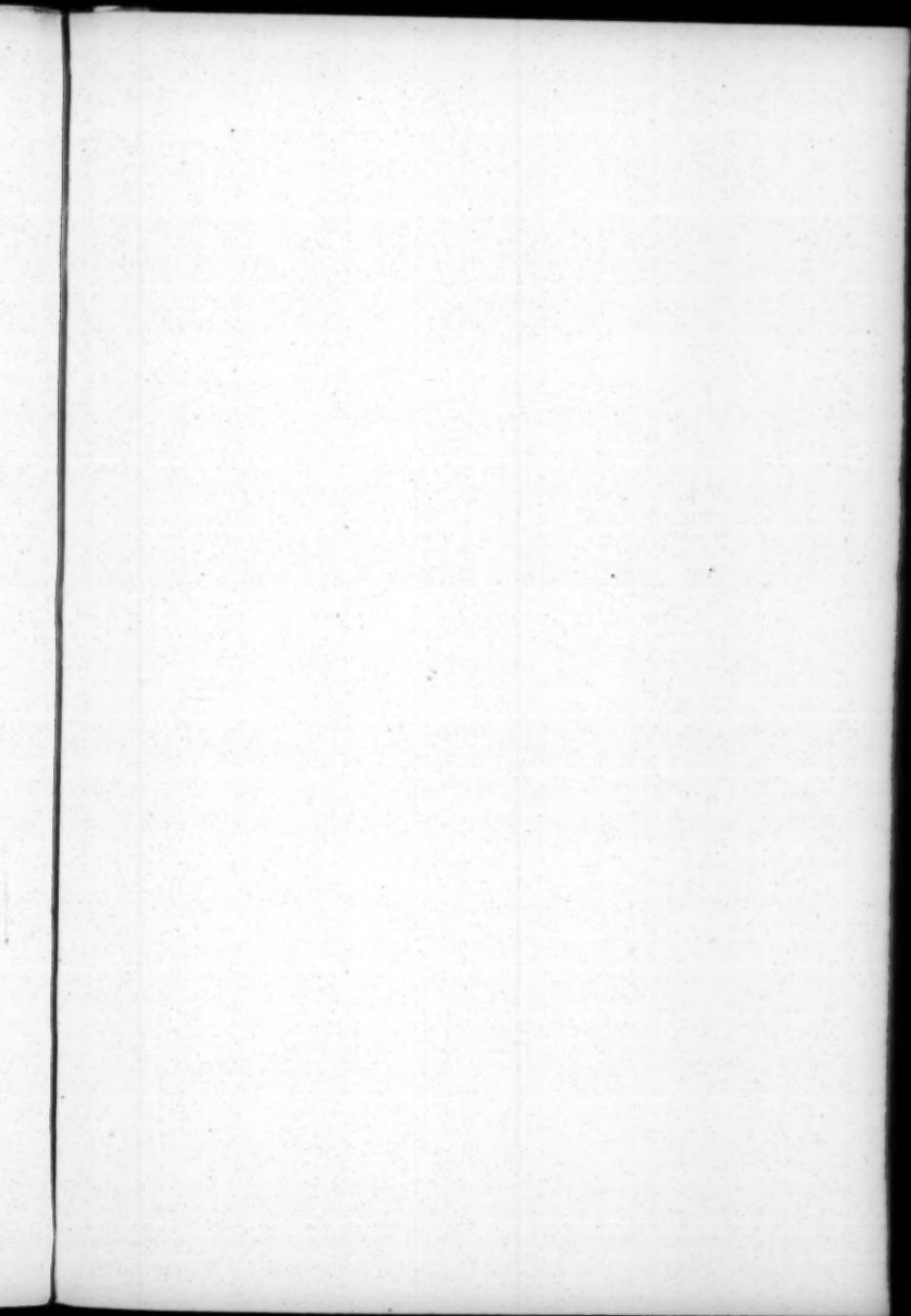
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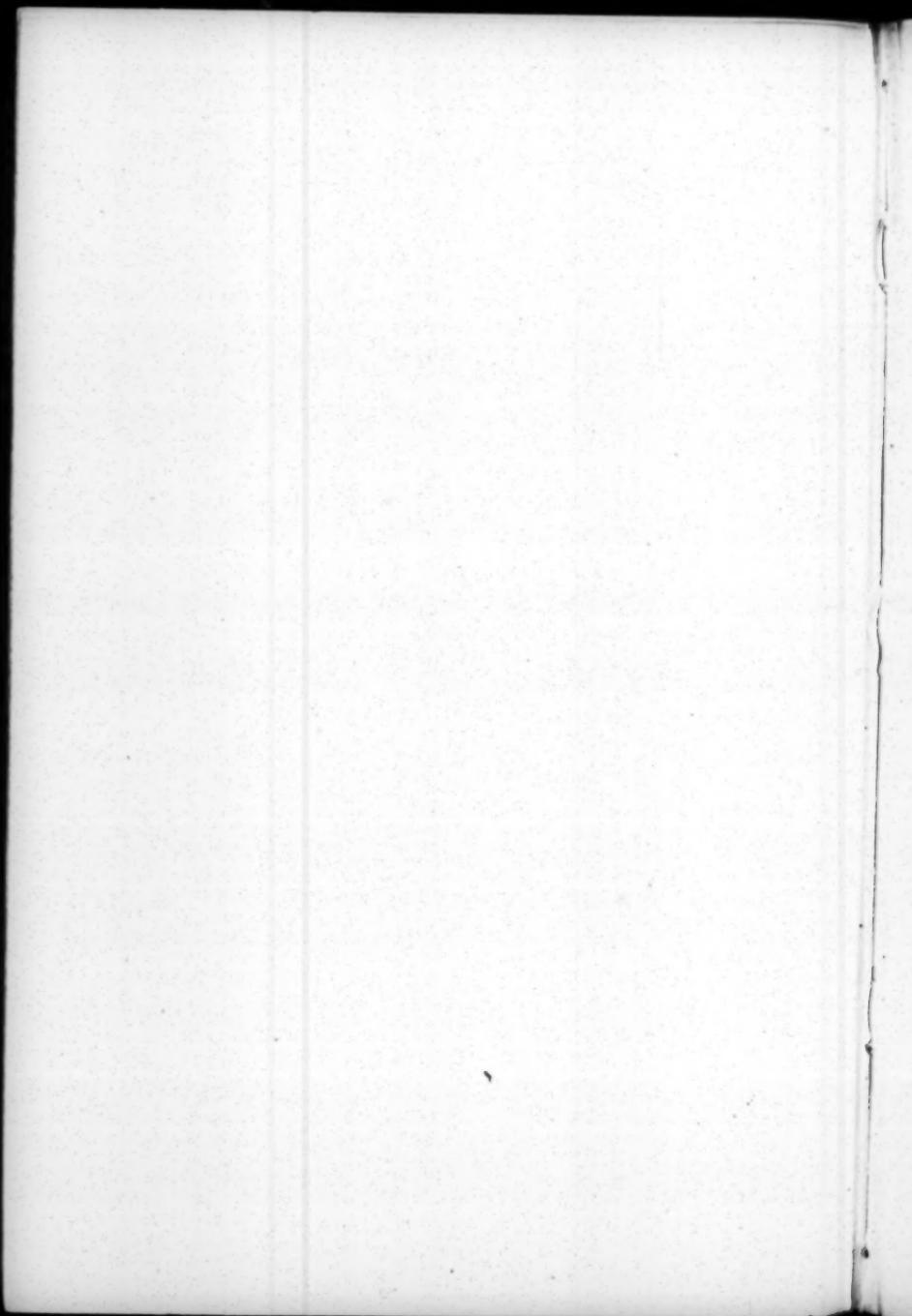












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